THE CHURCHMAN.

Vol. XIII.—No. 30. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 654.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, SEPTEMBER 30, 1843. BY JAMES A. SPARKS, 109 NASSAU-ST. { Terms—$3 00 per annum—in advance.

NO UNION WITH ROME.

We give a further extract from Dr. Jarvis's "Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our communion towards the Errors of the present Church of Rome." We omit the original inscriptions, and retain only the translations. The extract furnishes a picture of Romanism as it is.

"*The Worship of Created Beings.*

"Under this head I include all worship, of any sort whatever, which is not addressed to the three persons of the Holy Trinity; such as the worship of the Virgin Mary, the invocation of saints and angels, the adoration of relics and images, and the like. The book of my friend Dr. Horne, entitled Mariolatry, which is soon to appear in an American edition, corrected and enlarged by the author, will amply prove to the reader what is the present practice of the Church of Rome; and I could write a volume of facts which came under my own cognizance, which, if it were necessary, would fully corroborate his statements. But I shall confine myself to a few only.

"In passing by a house in the Via di Marforio near the Mamertine prison in Rome, my attention was attracted by a picture of St Anthony, before which hung a lamp, and under which was the following inscription:

'Antonio il Santo, o Passagiero adora
Chi fu` si di miracoli fecondo
Mentre visse non sol, ma morto ancora,
Che stupir fece la natura e'l mondo.
Pero` con viva fede a lui t'affida,
Che perir non puo' mai, che in lui confida.'

"In English thus:

'Oh passenger! Adore St. Anthony; who was so fruitful in miracles, not only while he lived, but also when dead, that he astonished nature and the world. Therefore with a lively faith commit thyself to him; *for who confides in him can never perish.*'

"Comment on these expressions is unnecessary; but it may be well to remark, that, under the vigilant eyes of the Inquisition and the police, no such inscription could exist for a moment without coming under the notice of the Roman government. If they do not approve, why not efface it?

"In the Church of St. Pudens and Santa Pudentiana, are the following inscriptions cut in marble and inserted in the wall over two confessionals. The Latin is on the left side of the church as you enter, and the Italian translation on the right. I copied them on the spot, and, as far as my memory now serves me, verbatim et literatim.

'In this the most ancient of all the churches of the city, formerly the house of the senator St. Pudens, the father of the saints Novatus and Timotheus, and of the holy virgins Pudentiana and Praxedes, was the first residence of the holy apostles, Peter and Paul, for the baptism of the martyrs and Christians, and for masses and the holy communion. Under the altar lie 3000 bodies of holy martyrs, and a large quantity of blood of the saints. Those who visit this church every day, obtain [illegible] indulgence *of 3000 years and the remission of the third part of their sins, and a great many* [illegible] [indulgences?] and especially on the day of the Station, which is the Tuesday after the third Sunday in Lent, and on the festivals of St. Pudens and St. Pudentiana.'

"In the church of Ara Cœli, at the altar called "Del refugio de' peccatori," i. e., of the refuge of sinners, there is the following inscription:

'The holiness of our Lord Pope Pius VII. now happily reigning, by his special rescript, dated July 12th, 1808, hath vouchsafed to grant daily to this privileged altar of *the most blessed Virgin*, who is *called* THE REFUGE OF SINNERS, the liberation of one soul from purgatory, to any priest, whether regular or secular, who shall here celebrate mass. Moreover, his holiness grants forever 200 days of indulgence, likewise for the souls of the defunct, to any one who shall recite the litanies of the most blessed Virgin in this church, to be gained every time they shall be so recited.'

"In the centre of the Colosseum there stands a cross, to which is affixed the following inscription:

'By kissing this holy cross are acquired two hundred days of indulgence.'

"A note made at the time in my memorandum-book, adds: 'While we have been standing to take the inscription, full one dozen have kissed the cross.'

"In the Mamertine prison, or rather the church of S. Pietro in carcere, connected with that ancient structure, there is the following inscription:

'This true church of *St. Peter in prison*, is so called for having first been the Mamertine prison, where the holy apostles, Peter and Paul, by order of the emperor Nero, were confined nine months and more, until the day of their martyrdom. From a prison it was consecrated a church in honor of the said holy apostles, by *Saint Sylvester, Pope*, at the prayer of *the emperor Constantine the Great*, and he gave it the name of *St. Peter in prison*, and granted every day to any one who visited it, one thousand two hundred years of indulgence, doubled on Sundays and commanded festivals, and moreover, every day the remission of the third part of sins. Gregory XIII. granted there plenary indulgence on the first day of August, from the first vespers until sunset. Benedict XIII., on the tenth of November, 1726, there solemnly consecrated the restored altar. Finally, Pius VI., in 1776, granted there every day the perpetual plenary indulgence for the living and the dead. While the aforesaid apostles were confined in this prison, they converted to the holy faith the saints Processus and Martinianus, the keepers of the same, and forty-seven other persons; to baptize whom, the same apostles miraculously made a fountain of water spring up, which still continues, and is never diminished whatever may be the quantity taken from it. And after having baptized them, he celebrated the holy mass, and gave them the communion; after which, being confirmed in the faith, they were all martyred for the love of Jesus Christ. Their bodies are buried in this holy place, except those of the saints Processus and Martinianus, which are buried in the church of the Vatican. In this prison is seen the pillar to which St. Peter and St. Paul were chained. The altar of this church of St. Peter in prison is privileged every day forever with the liberation of one soul from purgatory, for every mass which shall be celebrated at the same.'

"Not far from this inscription there was a box for alms, on which stood a bronze crucifix worn bright—and all the features of the face of the image were destroyed—by kissing.

"The church of St. Praxedes is not far from the splendid Santa Maria Maggiore, and being thus overshadowed, is probably visited but rarely by foreigners. On the 25th of March, 1831, the festival of the Annunciation, I copied the two following inscriptions, engraved in the marble pannels of the pilasters of the chancel, on the right and left sides of the high altar.

"1. On the left hand of the chancel:

'Here are placed the relics hereunder written:
A tooth of Saint Peter the Apostle.
A tooth of Saint Paul the Apostle.
Some of the relics of St. Ananias the apostle and of St. Terentianus the martyr.
A part of the blessed Virgin Mary's chemise.
Part of the girdle of our Lord J. C.
Part of the arm of St. Philip the apostle.
Part of the rod of Moses.
Part of the arm of St. Barnabas the apostle.
Part of the earth on which our Lord Jesus Christ prayed before his passion.
Part of the arm of St. Severinus the martyr.
Some of the relics of the abbot St. Benedict.
Some of the relics of the abbot St. Sabas.
Some of the relics of the abbot St. Gallus.
Some of the relics of St. Constantia, the daughter of the emperor.
Some of the relics of the holy 40 martyrs.
Part of the veil of St. Agatha.'

'Part of the reed and sponge with which they gave our Lord Jesus Christ to drink.
Part of the heads of Saints Peter and Paul.
Some of the relics of Saints Cosmas and Damian.
Part of the rib of Saint Alexius.
Part of the arm of St. Sebastian.
Part of the arm of St. Nicholas.
Part of the sepulchre of the blessed Virgin Mary.
The image of the Saviour which St. Peter the Apostle gave to Pudens, the father of Saint Praxedes.
Some of the relics of St. John the Baptist.
Part of the towel with which the Lord wiped the feet of his disciples.
Part of the swaddling clothes in which the Lord Jesus Christ was wrapped at his nativity.
Part of the seamless garment of our Lord Jesus Christ.
Three thorns from the crown of our Lord J. C.'

"2. On the right hand of the chancel.

'In this place are deposited the remains (or relics)
Of St. Zacharias the father of St. John the Baptist.
Part of the head of St. Bartholomew the apostle.
Some of the relics of St. Luke the Evangelist.
Part of the rock with which St. Stephen the protomartyr was stoned.
Some of the relics of St. James, who was beheaded.
Part of the arm of St. Fabian the martyr.
Some of the relics of St. Nicholas, bishop.
Some of the relics of the abbot St. Maur.
Some of the relics of the monk St. Ephrem.
Part of the tunic of St. Francis.
Some of the relics of St. Thomas Aquinas.
Some of the relics of St. Bernard, abbot of Clairvaux.
Some of the relics of the 11,000 virgins.
A part of the robe of St. Catherine, virgin.
Some of the relics of St. Clara, virgin.
Some of the relics of St. Paulina, virg. and martyr.'

'Part of the sepulchre of the most blessed V. M.
Part of the arms of the Saints Stephen and Lawrence, martyrs.
Part of the knees of Pope St. Gregory.
Part of the head of St. Luke the Evangelist.
Part of the arm of St. Matthew, the Apostle.
The head of St. Paulina, virgin and martyr.
The arm of St. Praxedes, virgin.
The sponge with which St. Praxedes collected the blood of the holy martyrs
Part of the cross of St. Andrew the Apostle.
Part of the reed on which was placed the sponge full of vinegar and gall with which they gave our Lord J. C. to drink.
Part of the sepulchre of our Lord J. C.
Four fragments of the wood of the holy cross of the same our Lord Jesus Christ.'

"Thousands of facts might be adduced to show, that in Italy the Virgin Mary, in the popular apprehension, is a great dressed-up doll, and our Lord Jesus Christ a great baby seated in her lap, and under the tutelage of his mother.

"As I was passing through Lucca, I saw in the church of San Romano a chapel del Presepio, i. e., of the manger, in which there were images of the holy family as large as life.

"The Virgin was sitting in a large armed chair, crowned; the child Jesus, sitting in her lap, also crowned, and playing with a jewel suspended from his mother's neck; at her side, St. Joseph, a worked cravat about his neck, worked ruffles at his wrists, and holding a nosegay in his hand!

"I could not help adding to this short description, 'What a baby-house religion! While I have been writing these few lines, six persons have knelt at this shrine!'

"If a beggar in the street asks alms, it is for the love of the virgin. If a man fractures his arm, or breaks his leg, or falls into a river without being drowned, you see his votive offering decorating the altar of the virgin, acknowledging that he has been cured or saved through her powerful intercession with her child. Our Lord is a king under age; his mother, a queen regent. A distinguished lady in France, the wife of a foreign minister, with whom I was conversing on the divided state of the French nation, said to me, 'Oh, how much idolatry did I see in Italy! yet I cannot leave the communion of the Church; I cannot turn Protestant, for their religion (meaning principally the French reformed) is cold and heartless, and they have no priesthood.'"

"And now I would earnestly entreat the reader to pause and seriously consider the practical influence of this whole system of worship, as it exists in the papal dominions. Does it not make void the doctrine of the One Mediator, and substitute bodily exercise for that change of heart which is the life of repentance? How much, in the course of his life, might an able bodied man effect, by following every day the rules laid down for his observance! At sunrise he might kiss the cross in the Colosseum, and obtain two hundred days' indulgence in a moment. He might hurry to the church of St. Pudens and St. Pudentiana, and during a half hour's mass, secure to himself three thousand years' indulgence, and the remission of a third part of his sins. Returning by the way of Ara Cœli, he can recite the litanies of the most blessed virgin at the altar of her who by papal authority is called THE REFUGE OF SINNERS, and he has two hundred days more of indulgence, which he may either keep himself or kindly give to one of his dead friends. If he has three pauls (30 cents) in his pocket, he may exercise his charity towards that friend still further by having a mass said expressly for his soul by one of the monks or any other priest, and thus deliver it at once from the torments of purgatory. Crossing thence to the Mamertine prison, he may gain twelve hundred years' indulgence, or on a Sunday or festival morning, two thousand four hundred years, and the remission of another third part of his sins. Here, also, if he has another thirty cents to spare, he can pay for another mass, and liberate another friend from purgatory. Thus he may before breakfast, every day of his life, obtain for himself at least more than 4300 years' indulgence, and the remission of two thirds of his sins, with only a little bodily labor; and for the expense of sixty cents he may liberate two souls from purgatory![*]

"The facts are undeniable. By some they are defended, by others, palliated or evaded. A priest of the latter class, on my objecting to them, replied: 'These are only cobwebs in the old building. You ought not to have left the house on their account.' My answer was, 'Why live in dirt? Brush them out and clean your house well, before you expect us to live in it.'

"But they are not cobwebs. They are a leprosy which has eaten deep into the wall; and in its present condition, no healthy man will seek there a covert from the storm of God's indignation."

---

[*] Owing to the difference of currency, the price of a single mass may differ in different countries. But in Italy, as a priest informed me, it is customary for the unbeneficed secular clergy to be supported by getting a mass to say for souls in purgatory. They usually find some wealthy person who gives them a room in his house, and they contrive to pick up some other employment to eke out their living; but the mass a day is their main dependance. A breakfast can be obtained for half a paul; and, as I know, a pretty good dinner, including bread and wine, can be made for a paul and a half.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Will you permit me through your columns to call the attention of our bishops to a subject which is, I think, rather neglected? I mean a proper supervision of their candidates.

It is too much the case, that after the bishop has once given a young man his certificate of candidate, he gives himself no further trouble about him until he comes forward for examination.

I do not say that this is true of all our bishops, but it is so much so as to make the exceptions remarkable. Yet any person who will reflect on the subject, cannot but perceive how much good it is in the power of the bishop to effect, by exhibiting a proper interest in the progress of his candidate. It is true, all our bishops are ready to give advice when applied to, but this is not enough; we often need advice the most when we ourselves are not aware of our want. Besides, it is not merely advice that is wanting, it is encouragement, exhortations to perseverance, and such a show of interest as will impress on the candidate a sense of the importance of his studies.

Let us consider the present course of a young man. He obtains his testimonials—he goes to the Seminary. Now we must remember, that our candidates are, for the most part, fresh from College; and that they are often but too deficient in proper religious education. In the Seminary the student soon falls into the routine, and instead of learning to look upon his studies as high and important duties, on the faithful discharge of which the usefulness of future life (under God) depends, he soon feels towards them as he did in College, and learns to slight them, or take any way of getting over them the case may permit; in short, his faithfulness to his studies, depends more on the strictness of his professor, than on his sense of duty. The candidate, in fact, loses his individuality; he forgets that it is his duty to examine for himself; he takes the ipse dixit of the professor, and troubles himself no more about the matter; but worse than all, he loses the strong sense of personal obligation and responsibility; and learns to look on the Church in a professional point of view; his Churchmanship becomes partisanship.

On the other hand if he, through strength of character, escape these evils, and continue to study faithfully, then his difficulty arises from a want of certainty how to choose between the conflicting opinions he meets. Suppose the professors differ in their interpretations of Scripture, how is he to decide? I know that the effect of this on a young mind is highly discouraging; often producing a feeling, that there is no certainty to be obtained in theological researches; or escaping this, our student may become too much individualized, and regard his own opinion as infallible.

That these evils do exist in the Seminary cannot be denied; and much fault has been found with the institution for these defects; but the Seminary is not in fault. These things are incidental to all such institutions, and nothing that the professors can do will remove them. The remedy lies with the bishops.

Suppose the bishop required each candidate to send him, at stated intervals, an account of his progress, of his discouragements, &c., and in return the bishop sent him a letter of advice, of exhortation; pointing out his errors and their remedy; reminding him of the responsibilities of his situation; in short, so acting as to cause the candidate to feel towards him as to a father. It may easily be supposed what a beneficial effect this would have on the mind of the student. Another advantage would be, that the bishop would thus become acquainted with the dispositions and capabilities of his candidates, and thus would know better for what stations they were fitted when ordained.

Perhaps it will be said that I am requiring too much of our bishops, that such a correspondence would take up too much of their time. But the number of candidates from each State is not large. And I look upon it as one of the first duties of a bishop to "feed the lambs" of the Church. There are many things accomplished by our bishops which might well yield in importance to this. I know it can be done, because it is done, and its good effects have been tried.

I hope, Mr. Editor, I shall not be considered presumptuous in venturing to call the attention of my superiors to this matter. None can so well tell the wants of a class of men, as one of themselves. And I am

A Candidate.

For the Churchman.

"Salvation is a matter between man's own soul and his Redeemer; and in that question no Church—no organization—no priesthood—no human intercessor has any concern—except some one to make known to him the salvation of his Saviour and Redeemer."—*Leonard Bacon, D. D.*

See his late speech before the Evangelical Society. And again—portraying spiritual Christianity as opposed to *form, organization, unity,* and uniformity—he says: "Such a Christianity is the principle of INDIVIDUALITY; which offers salvation without sacrifice, or priest, human intercessor, or intervention."

Dear Mr. Editor,—It must be flattering to the Rev. Doctor on the other side of the water—(D'Aubigné)—to observe the manner in which his *personal principle* of Christianity—*the manliness of individuality may I call it?*—is reiterated from the platforms and presses of his transatlantic brethren.

But the disciples are certainly above the Master in their attempts to pull down all Church authority and law—as things which look too much like organization and unity—to favor *their evangelical individual spirituality.* The New York Evangelist, in speaking of the succession by presbyters, as maintained by a late Presbyterian writer, (Smyth,) cannot see why a succession of this kind is preferable to one through bishops, and declares against the whole idea of deriving authority from Christ or his apostles—and that all ecclesiastical as well as civil power is from the people." And a late Baptist Register declares that any man who preaches the truth as it is in Jesus has divine authority.

Here then—and in every direction of late—we see the principle avowed, whose absurdity was so lucidly exposed in the able discourse of Mr. Windsor before the last Convention—viz., an authority set up by the people to take the place of Christ's—and which says, of course, go preach the Gospel in *our name—baptize by our authority for the remission of sins—and whatsoever ye shall bind on earth shall be bound in heaven.*" Truly is not this endorsing the language of heated politicians "the sovereign"—the "*omnipotent people?*" But the successor of Calvin at Geneva says, "the Churches of men have man's authority—but the Church of God has the authority of God, and she allows no other."—(D'Aubigné's History.) This is the doctor's language, however much he contradicts himself—as indeed all do who oppose Episcopal claims. For however much they follow in the wake of politicians in calling the people sovereign and almost divine—they do yet ever and anon betray a desire for something better, and now and then, as if by the slip of the tongue or pen, claim *divine authority by apostolical succession.*

But, dear Mr. Editor, do tell me what Dr. Bacon really means by the passage quoted above? I know what is meant by *no Church, no priesthood*—but the exception is what puzzles me,—"Except some one to make known to him the salvation of his Saviour!" Who is this some one to be? If not a minister commissioned for this purpose—but only some one to give him the Bible, or make him acquainted with its contents—then the assertion is not true; at least this is not *Christ's revelation* of the manner in which the sinner is to be pardoned and saved; but Dr. Bacon's. The Bible tells of no mode of being saved but through the intervention of men, as Christ's ambassadors; by his authority dispensing the sacraments and proclaiming pardon to the penitent. It does, indeed, tell us that the time would come when it would be otherwise—but no where approbates it—and seems to know of no other departure from that regular ordination which Timothy had received and was to commit to faithful men, except that which should arise from self-will and itching ears; when men not enduring sound doctrine would heap to *themselves teachers.*

But secondly, if the doctor's exception of one to make known the salvation of Christ should be a lawfully called ambassador of Christ, then he, with Episcopalians, believes in the necessity of a Church and ministry; for neither can exist alone. But if this be his meaning, then, taken in its connection, it means just *nothing at all!*—but is a rhetorical flourish, which seeming to give a kind of thrust at our claims for the jure divino of a ministry and Church, is yet couched in such language as, when scanned, contains the very truth it would assail, and forces upon us the suspicion that if there be two Jesuits in Rome, there may be one in *Geneva.* I cannot think the doctor intended to espouse the Quaker error, that men might baptize themselves or go unbaptized: and as I know he will admit that all the promises of holy writ are to the *obedient*—(unless I suppose a meaning still more improbable, viz., that no Church organization is necessary, or priesthood—except some one who may or may not be a priest—to admit him into some society which may or may not be a Church)—I am forced to the alternative above, viz., that in the "matter between his own soul and his Redeemer, no organization, no Church, has any concern; *except a Church into which he is to be admitted by baptism*—nor any priesthood, *except one priesthood to make* known to him the salvation of *his Redeemer* and *admit him to the Church.* And thus, *individual spirituality* has no promise, except it be joined to the mass; by the means of human *intervention.* Being baptized into Christ, and becoming a member of his body the Church, through the instrumentality of an authorized ambassador, is the only way which Scripture teaches to make known the salvation of his Saviour to the sinner: "Repent and be baptized, for the remission of sins." Acts **2: 38.** See also, Acts **22: 16.** Eph. **5: 26.** Titus **3: 5.**

These rhetorical society-meeting flourishes and plain contradictions, on one page calling the doctrine of apostolic succession "an inexpressible puerility," and claiming it on another—with many gross slanders, are becoming so common in these heated times that you may think them hardly worth noticing—yet, as these persons claim so much *individual spirituality,* and are so alarmed lest formality and ordinances should usurp its place, it seems necessary in self-defence to point out occasionally their inconsistencies—not to say *misrepresentations:* for unless much which they pray and preach in these days is *absolute formality,* it is spiced with what they themselves would be ashamed, could they be made to see it. And if they would not make the world believe in very truth that they have not Christ's ministry, and Church, and sacraments, which teach things *pure,* and *peaceable,* and *true*—or unless they can convince us that *evangelical godliness* is licensed to nickname and ridicule, *they also need* reform. Witness the calling of a doctrine which is believed by two hundred millions—out of the two hundred and twenty-seven who have ever heard of Christ—*apostolical succession!*—and that too, not only when these two hundred having the three orders of the ministry believe and teach it, but when many and most of the twenty-seven millions divided among Baptists, and Congregationalists, and all sorts of Presbyterians teach it in their creeds! Hear that form of devotion which has received the most exalted encomiums of which language is capable from the *enemies of prelacy,* denounced as "the most pernicious book which England ever produced." And lately, you know, one of these extemporizing spiritualists on a speech-making occasion, after spitting on the Prayer-book the venom of his heart, absolutely flung it on the floor, and trampled it in the dust—while men professing to be Christian ministers looked on and laughed!!

Narrate such a transaction—leaving out the names—and who would doubt the infidelity of the actors?

Had such a scene been sketched by the imagination, as exhibiting the venom of fiends towards all which is sacred, there would have lacked nothing but the fiery eyeballs and the sulphurous smoke, to complete the picture.

Truly infidelity also looks on and laughs; and while these men are ridiculing a liturgy and authority which are constantly captivating the judgments and affections of many of the learned and excellent among them—falsely representing us as expecting to be saved by the *form,* irrespective of the *power* of godliness—by "reverencing our priests," or by the number "of feasts, and fasts, and fancies, and follies that can be accomplished in a single year;" (see New York Evangelist;) and while they treat with contempt the promise of our Lord, "Lo, I am with you," &c., as securing claims perpetual and divine to his ministry and Church, accompanying these tirades with holy fears lest *formalism* should take the place of spiritual worship!—anything else but the spirit of the Gospel is clothing Christianity itself with some of the worst forms of skepticism. And infidelity has already conceived the hope, that, profiting by these spoils, socialism, in its various society-forms, will take the place of Gospel institutions. For if the ministry and Church are of little moment in the matter of individual spirituality and salvation, then any society which is without obnoxious trusts, and self-denying demands, may be equally good; nay, if the people decree it, better—since they are the source of ecclesiastical authority!!

Now seeing these things, Mr. Editor, I cannot but look with a sort of contempt upon this outcry about Puseyism, mingling its holy regrets with ridicule and pious pretensions, and connected with which are such sage observations and prognostications, as though some new struggle had just commenced between *formalism* and *spiritualism.* This struggle has been going on ever since the fall, and loud professions of individual spirituality have ever been connected with true reform; have been, if I may so say, the spurious effervescence—a sort of levelling spiritualism: "Ye take too much upon you, seeing all the congregation is holy every one of them." It has never been "afraid to speak evil of dignities," and the things it knows not—and has always inveighed with clamorous tongue against forms and restraints.

They of Munster, in the reign of Charles V., who would set up a holy empire on the ruins of all authority human and divine, "*No king but Jesus,*"—(see History of Anabaptists,)—and who, leaving the *form,* were left of the *spirit;* and whose extemporaneous blasphemies the civil law only could suppress; were but carrying out those levelling principles, mooted by Korah in the desert, and Manasseh on Gerizzim—the would-be and the self-made priests—and which may be seen running parallel with Israel; the counterfeit and troubler of Israel, ever since Israel came out of bondage; whether this mean from the Egyptian taskmaster or the Roman, Pharaoh or Leo.

From the beginning, the Church has had to contend with fierce assaults and dangerous errors—formality and pretended spirituality—the rashness of the over-zealous—and the fears of the timid.

Those who brought back an evil report, and by their false "statement" filled the people with fears; saying, "We saw giants, the sons of Anak there," and we were in our own sight as grasshoppers; *and so we were in their sight.* (Numb. **13: 33.**) Though they could in no wise become allies of those nations, nor avert the doom of the Hivites and the Hittites, the Perizites and "Jebusites;" nations, it may be, "stronger and mightier than we," were the prototypes of like spirits in every age. And the only reason why the sincere but unauthorized interpositions of some Uzzah, or the daring acts of some Korah or Manasseh, have not divided and annihilated the Church, is because it is written: "The Lord your God which goeth before you, he shall fight for you." (Deut. **1: 30.**) "On this Rock I will build my Church—the gates of hell shall not prevail against it."

Yours truly,

Western New York.

"*Is not Prelacy the prolific old mother from whose adulterous womb the two imps (Popery and Puseyism) sprang in Apostolic Succession?"—"The Bible inculcates or sanctions it no more than it does the religion of the Koran.*"—N. Y. Evangelist. Bradbury.

Who can read such language as this, without being reminded of that Doeg who curst and cast stones when he foolishly thought that the downfall of his enemy would prevent the meanness and guiltiness of his conduct from being visited on his own head. But there was one who said, "Touch not mine anointed, and do my prophets no harm," who punished the sin. From its low and vulgar character it should not be noticed except to show that the present abuse heaped upon the Church, is the language of exasperated sectarianism, not of Christianity.

The writer of the above quotations maintains, that prelacy is a leproused house which must be pulled down, and "carried forth into an unclean place." Quere: Does he mean it should be converted into Presbyterianism? Taking late writings for our idea of this house, it is become filthy and abominable. And so strange is the combination arrayed against Episcopacy, that we can almost literally say—so vulgar, and bitter, and unchristian is it, in its attacks and false statements—"without are dogs—and —— and whatsoever loveth and maketh a lie." But if we bear this abuse meekly, in that spirit which led David to remember his own sins, rather than encourage a feeling of revenge in our case, the assault will be as harmless.

And I rejoice that, so far as I know, railing has not been returned for railing—neither in England nor America: and it is easy to foresee, that should "patience" continue to be added to "faith," and "have her perfect work,"—the spirit of inquiry and just indignation which is being roused, will convert these muttering thunders and threatening clouds, into a healthful, harmless, fertilizing shower, "the streams whereof will make glad the city of our God."

The fact that for the last eight years 525 church edifices have been erected in England—(two of dissent, and 42 of the Church in London alone)—that during about the same period seven Romish priests have come to us with several entire congregations—in one neighborhood 750 communicants—not to say anything of the heads of colleges, and professors, with those of differing names from that mass whose name is becoming "Legion"—who have renounced parity, and swelled our ranks, and honored our altars in our own country—does certainly indicate such a result.

All we need do, is to be faithful and prayerful, and put our holy trust in that Almighty promise, "Lo, I am with you always to the end of the world." W. N.

Postscript for those whose holy horrors of Oxford errors have been expressed so warmly, and in terms of such surprise and pious grief.

A good Presbyterian editor—(Mr. Stone)—believes there is some difference of opinion among the presidents and sage professors of Andover, Princeton, and Auburn, as to whether or not men sinned *in* Adam, according to the Primer—

"In Adam's fall,
We sinned all;"

and as to what time an infant begins to sin; some contending that it begins with its first breath, and others assigning a later period.[*] So that the precise *time* is yet a matter of doubt ("mirabile dictu!") among parity doctors and Puritan evangelical professors!!

Quere:—When they have determined these momentous and sublime points, will it not be soon enough to wipe the briny tear over the differences and "*inexpressible puerilities*" of others?

Perhaps they might get some assistance from Rome—she knows precisely at what moment the Saviour was born, viz., "at 12 o'clock, between an ox and an ass." See *her* Primer-exposition of the Creed; and there are many curious things in these two primers, the Roman and Genevan. W. N.

September 12, 1843.

---

[*] See his answer to a correspondent declining to publish the Presbyterian Confession, Saybrook Platform, &c.

For the Churchman.

THE KINGDOM OF THE LORD.

NO. III.

THE WITNESSES.—CONTINUED.

"The things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 2: 2.

Antiquity must be of great value, both as an independent witness, and as an explainer of the sacred oracles. We cannot loyally neglect its clear assertions, when uncontradicted by revelation or reason.

I will further illustrate this position, by a few quotations from an admirable writer of the present day:—

"If any one inquired how we know that Gregory or Ambrose was right, and our Church right, in receiving St. Paul's Epistles, what answer should we make? The answer would be, that it is a matter of history that the apostle wrote those which are ascribed to him. And what is meant by its being a matter of history? Why, that it has ever been so believed, so declared, so recorded, so acted on, from the first, down to this day; that there is no assignable point of time when it was not believed, no assignable point at which the belief was introduced; that the records of past ages fade away and vanish *in* the belief; that in proportion as past ages speak at all, they speak in one way, and only fail to bear a witness when they fail to have a voice. What stronger testimony can we have of a past fact?"

Again: "We ground the claims of orthodoxy on no powers of reasoning, however great, on the credit of no names however imposing, but on an external fact, on an argument the same as that by which we prove the genuineness and authority of the four Gospels."

"We receive them (Catholic doctrines) on Catholic tradition, and therefore they are called Catholic doctrines. And that they are Catholic, is a proof that they are apostolic; they never could have been universally received in the Church, unless they had had their origin in the origin of the Church, unless they had been made the foundation of the Church by its founders."

Again: "We are not obliged to take the fathers as *authorities,* only as witnesses." But, "no candid Protestant will be loth to admit, that the *state of things to which they bear witness is,* a most grave and conclusive authority in guiding us in those particulars of our duty, about which Scripture is silent; succeeding, as it does, so very close upon the age of the apostles."

Again: Speaking of the assistance we may receive from antiquity in the interpretation of holy Scripture:—

"The Catholic sense comes as a mediator or arbiter between disputants; and if it at once approved itself to any one party, it could not approve itself to the rest. Tradition supersedes, *not reverses* the inferences of private inquirers.

"All that inquirers can demand to perceive, what they will perceive abundantly, is, that the Catholic sense is at least one of those senses which Scripture *may* have.

"They will indeed, in fact, perceive a great deal more; they will have a continually growing perception that it is the one only *true* sense; but in order to their accepting it, it ought to be enough that they perceive that it is not *excluded* by the text of Scripture from being true."

"This, then, is the true mode of verifying or proving the tradition of the Church universal by Scripture, not to insist upon seeing *only* that *one* sense in the text of Scripture which the tradition assigns, but to examine whether there is any thing in the text *inconsistent* with that one sense"

To the above judicious remarks may be added an allusion to a singular fact, viz., that very often the men who oppose most stoutly any resort to *antiquity* as an interpreter of holy Scripture, on the ground that, "*The Bible and the Bible only should be the religion of* PROTESTANTS," do by this very rule set up another standard of orthodoxy, viz., *Protestantism.* The very men who reject the Catholic traditions of the ancient Church—(I do not mean the *Roman* traditions, but something as different as light from darkness)—will yet try a man, or an opinion, by "the doctrines of the Reformation." "The doctrines of the Reformation" occupy in their minds just the same sort of position that Catholic tradition occupies in the minds of those whom they denounce as dishonoring the Bible. Thus their case is in *fact*

Modern tradition *vs.* Ancient tradition,
and
Partial tradition *vs.* Universal tradition.

We do not mean to oppose the doctrines of the Reformation; but only to say, that the Reformers cannot consistently occupy the position from which these persons would pull down the ancient witnesses of the Church.

For our (individual) part, we take no man, ancient or modern, as an *authority;* but we do take ancient writers as *witnesses.* And we must be indulged in valuing our witnesses just in proportion to their proximity to the times of which they bear witness. The Reformers may be very competent witnesses to the events, doctrines and institutions of the Reformation. But we must prefer the fathers for the events, doctrines and institutions of apostolic times.

One more remark. We need not read "54 folio volumes," in order to satisfy ourselves upon the usual points of responsible duty. Beginning with the earliest fathers, we need read only until we come to explicit and creditable testimony upon the fact we examine. If subsequent authors should be supposed to contradict the earlier; evidently the earlier, as a general rule, are worthy of preference, especially since Clement, Polycarp and Ignatius, are in the first ranks;—clear, simple authors, whose united remains translated constitute but part of a small duodecimo.

Now, since our Lord has instituted a Church or religious kingdom, and desires us to enter it; since to this end we must, at least, enter some religious government in which the royal commission delivered to the ancient Church has been *handed down to the present time*: and since, therefore, of the *many* religious associations which claim to be parts and descendants of the original government—and to possess the royal commission, we are bound to inquire, which can make good their claim—is it not clear, that in order to this inquiry, we must neglect *no fair, reasonable evidence?* That to say (without the King's express permission) that with several sorts of evidence in our power, we will examine but one, is to say what we have not a particle of right to say. The Lord God calls us into his Church; we must, if possible, ascertain that Church—by *any and every means* in our power.

But two grand divisions of evidence present themselves; inspired and uninspired. Of these, the first conducts the Church for part of a century; after which, she must be traced to the present by the aid of the second.

If the question present difficulties, or seem to render a tedious investigation necessary, we may not therefore avoid it. We must not be so mean as to refuse that labor to such an inquiry, which we would willingly bestow upon some question of science or other *worldly* object. Man has occasioned most of those difficulties which do exist—man cannot complain if he has to eat the bitter fruit. But in truth no very laborious search is necessary.

Upon the subordinate question,—What was the original organization of the Church? Was it Episcopal or Presbyterian? Did the elders possess at first the full power of ordination? Let the following rules be considered:

1. If holy Scripture positively affirms that the elders were invested with full power of ordination, the question must be held to be finally answered. And we must admit, at once and forever, that the original constitution of the Church was, in this respect, originally Presbyterian.

2. If holy Scripture positively affirms, that elders did *not* possess such power; the question must be held to be finally answered in favor of Episcopacy.

3. If holy Scripture does not explicitly affirm either of these positions, we are bound, as loyal subjects, to consider, to the extent of our ability, any clear uninspired testimony relating to the point.

I will add one suggestion, viz.: The testimony of any ancient author to the *fact* of the organization of the Christian ministry in three regular grades, whereof the highest alone possessed power of ordination, would offer a smaller chance of error, than the testimony of the same author to the *doctrine* of the inspiration of some book of the canon. In the first case the appeal would be directly to the senses of the witness, in the last not.

My friends and fellow subjects, shall we not earnestly inquire what is the will of our Lord Jesus; and be willing to learn it from any and every form of credible testimony? Shall we not be willing to expend as much labor, and time, and anxiety upon the investigation respecting his Church, as we would expend upon an investigation of title to an earthly estate before purchasing it? Shall we not rather do too much for our Lord than too little? Shall we not rather be too cautious than not cautious enough to secure our adhesion to his earthly standard? Shall we shut up our Maker to one way of discovering to us his will, when he has never told us he would confine himself to that way? Shall we forget that what our Lord and his apostles *said* and did was a declaration of God's will, as well as what the inspired penmen have *written?* Shall we forget what St. Paul commanded the Thessalonians:—"Hold the traditions ye have been taught, whether by *word* or our epistle?"

W. A. A.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 30, 1843.

REPORT OF THE OHIO CONVENTION.

We gave last week an extract from the Address of Bishop M'Ilvaine to the Convention of his Diocese, in relation to a late ordination in this city. A Committee of the Ohio Convention to whom was referred that portion of the bishop's address has made a report, on which the Western Episcopalian, of Gambier, remarks:

"In placing it on our pages, we cannot refrain from saying, that when the character of the document is properly understood, its solemn protest against error, and its union of boldness and fidelity with true Christian charity are considered—when it is known to have been the deliberate and unanimous sentiment of the Church of Ohio, so far as it was expressed by the vote of more than forty of her clergy, and a very numerous representation of the laity, it deserves, and can hardly fail to be regarded, in connection with that portion of the address to which it refers, as one of the most important papers which the present controversy in the Church has produced."

In a certain sense we allow the importance of the document. There is in every man and every body of men a will and a power, the operation of which is important, whether guided by reason, or moved by passion; more important, it may be, when moved by passion than when guided by reason. If the Turks should resolve on war, or if one of the United States should resolve to withdraw from the Federal Union, the document in which the belligerent attitude was manifested, however empty, or vaporing, or false, would nevertheless be *important*. But if by an *important* document be meant one which investigates principles with calmness, arrays facts without prejudice, and rests its conclusions on manifest truth, we may reasonably doubt whether any importance is to be attached to the annexed

REPORT:

"The Committee to whom was referred that part of the bishop's address which bears upon the recent ordination of the Rev. Arthur Carey, in making their report, beg leave to recommend to the Convention a hearty response to the sentiments of their diocesan, expressed as they deem them to be, in language at once decided and dignified, and in a spirit becoming the solemn importance of the subject. Your Committee think, that every candid mind, in contemplating our ecclesiastical organization, must perceive, that there are Episcopal acts which, although regulated in part by diocesan canons, are also governed by general laws of the Church, and have a direct bearing on her common welfare. And while they deem it inexpedient for one bishop or diocese to reflect publicly and officially upon another for slight invasions of common Church rights and interests; nevertheless, when a bishop, either intentionally or unintentionally, contravenes principles essential to the Church, by clothing with ministerial authority any individual holding errors against which she has plainly protested, it becomes the right of any member of the Church to express his disapprobation of such ordination in appropriate and Christian terms. It is only by such a free expression of opinion that we can hope to restrain such evils, and arrive at that ultimate and decisive ecclesiastical action by which they may be effectually prevented. Studied silence in such a case, adopted as an expedient to preserve the peace of the Church, is a sacrifice of essential purity to the mere appearance of unity. And to cover up important errors from dread of present collisions, is to cherish the materials of a settled and thorough corruption, or of more violent and disruptive contention at some future day.

Your Committee therefore recommend the adoption of the following resolutions:

Resolved, That in the opinion of this Convention, a misuse or abuse of the sacred right of ordination in one diocese, may be a proper subject of complaint and official animadversion in another.

Resolved, That the doctrines reputed to have been held by the Rev. Arthur Carey anterior to his ordination are such as, in the unhesitating opinion of this Convention, should disqualify any candidate from receiving holy orders in the Protestant Episcopal Church in the United States.

Resolved, That the previous connection of Mr. Carey with the General Theological Seminary of the Church, and other facts developed in the history of his ordination, call upon the authorities in charge of that institution to give the same a careful examination, and to make such reformation therein, as may render it effectually subservient to the principles of a Protestant Episcopal Church.

Resolved, That the Trustees of the General Seminary from this diocese be instructed, and the other Trustees of the said Seminary be respectfully requested, to take such measures as may tend to secure the students of that institution from the taints and corruptions of Romanism, and all other "erroneous and strange doctrines contrary to God's Word."

All which is respectfully submitted,

JOHN T. BROOKE, Chairman."

The preamble says: "When a bishop either intentionally or unintentionally contravenes principles essential to the Church, by clothing with ministerial authority any individual holding errors against which she has plainly protested, it becomes the right of any member of the Church to express his disapprobation of such ordination in appropriate and Christian terms." A very just sentiment in which we cordially concur; but the bearing of which, in a report relating to the official acts of the bishop of his diocese, we are at a loss to perceive. To say that the bishop of this diocese has contravened principles essential to the Church, or ordained a person holding errors against which she has plainly protested, would be, as the Committee well knew, an assertion both false and calumnious, and one which they have been too prudent to make. Hence, when they come to their specification, they express an *opinion* "that the doctrines REPUTED to have been held by the Rev. Arthur Carey anterior to his ordination, are such as should disqualify any candidate from receiving orders in the Protestant Episcopal Church in the United States. All this is very prudent, and very safe, and very insignificant.

The other resolutions are of the same complexion. The first expresses the opinion of the Ohio Convention as to what should be done in the event of a contingency which has never happened, and which they have not dared to say has happened. The third and fourth are a call on the Trustees of the General Theological Seminary, in which we heartily concur, "to take such measures as may tend to secure the students of that institution from the taints and corruptions of Romanism, and 'all other erroneous and strange doctrines contrary to God's Word;'" a duty which should never be neglected as long as Romanism or error exists.

In fact, words excepted, we find simply *nothing* in this "important document." The report and resolutions go upon a *condition* which those who hurled them dare not affirm to be true, and those at whom they are hurled know to be false. They are big in the potential mode, but small in the indicative; a stout demonstration evaporated by an *if;* a scudding vapor capable of a *conditional* condensation. The *condition* is not to be found; of course the smoke is smoke still, and the vapor is vapor still; and the *conditional* protests, the *conditional* condemnation, and the *conditional* fulmination, are much like a conditional thunder storm in a fair day, or a conditional conflagration of the Atlantic. Very well for "Charlotte Elizabeth" and Calvinistic romances.

This "important document" is a beacon to warn off other adventurers from a dangerous coast. The Convention which passed it, consisted of more than 40 clergymen, and lay delegates in proportion; and their proceedings were distinguished, as we are told, with a remarkable unanimity. They had before them the whole controversy growing out of Mr. Carey's ordination, and all the disposition in the world to use it, as they would say, for the good of the Church; in plain English, for Bishop Onderdonk's discomfiture. Now, if this Convention, with an astute bishop at their head, with all the materials before them, and with all their forces undivided by controversy, and concentrated on the single object of using them to the greatest effect have done nothing, what better proof can there be that nothing can be done? If this unanimous body could do no more than unite in a feeble and evasive document, which spreads its pompous generalities and mischievous insinuations like chaff, to catch the silly and the ignorant; which whispers of "reputed" errors, and hints at violated principles, but assigns no fact to prove what has been reputed, and defines no principle to show what has been violated; which conjures up the spectre of a crime, and fears to utter the name with which it would couple it, or, if it breathe the name, accuses in such a way as to avoid all responsibility for the accusation; and which, in fine, is no more than the echo of a voice that condemns under a *condition* of which it neither specifies the nature, nor affirms the truth; if this unanimous Convention of Ohio could produce only this document, what other unanimous body will put itself in a similar attitude? And if nothing, or less than nothing, has come of the deliberations of a united body, what, we should be glad to know, can come of the discussions of a divided one? Other dioceses may thank Ohio for its beacon.

And yet the document has a certain kind of importance. It is conceived in the spirit of hostility to other dioceses, and provokes hostility in return; we say dioceses; for the attitude which is now assumed towards New York, may be assumed towards others in their turn. It says in effect, that Letters Dimissory from the bishop of this diocese are no sufficient credentials to secure a clergyman's reception into Ohio; that clergymen moving to that diocese, who have nothing better to show than their letters of dismission, must go before her bishop and Standing Committee and be examined as to "their state of mind;" and that henceforward ordinations in New York, in order to be good in Ohio, must be referred to Gambier for final adjudication. The document is thus symptomatic of schism—of a new Donatist schism, with a "Stand off, I am holier than thou," for its motto. In this way the document may prove to be of importance; but against such a result there are two securities: first, its intrinsic weakness; and next, the Christian prudence and forbearance of those against whom it is directed. Our bishops (all of whom, if the Ohio precedent is followed, are as liable to be arraigned and *conditionally* condemned as the bishop of this diocese) will none of them, we hope, yield to the provocation which is given, to refuse the clergy letters of dismission to the diocese of Ohio; and our diocesan Conventions in general have too little of the Presbyterian leaven to transcend their powers, by sitting in judgment on the official acts of their bishops, for the purpose either of echoing, or hurling back the non-intercourse proclamation of the Convention of the diocese of Ohio. Under such treatment, the "important document" will speedily sink into oblivion.

A Post Office having been established at a more convenient point to the Nashotah Mission than the one at *Summit*, it is requested that all letters and papers intended for the above Mission be directed as follows:—"*Nashotah-lakes, Delafield P. O., Milwaukie County, W. T.*"

☞ Other Church periodicals are requested to copy the above.

Reported for the Churchman.

FIFTY-NINTH ANNUAL CONVENTION OF THE DIOCESE OF NEW-YORK.

The Convention of the Diocese of New York commenced its fifty-ninth session in St. Paul's Chapel in this city, on Wednesday, the 27th inst. Morning Prayer was read by the Rev. Mr. Twing, of Lansingburgh, assisted in the lessons by the Rev. Mr. Pardee, of New York. The ante-communion service was performed by the Right Rev. Bishop Doane, of New Jersey, with the exception of the epistle for the day, which was read by the Bishop of the Diocese. The music was by the united choirs of St. Paul's and St. John's chapels, under the direction of Dr. Hodges, and was of an unusually high and attractive character. The Te Deum and Jubilate sung on the occasion were those of Boyce in A, as arranged by Dr. Hodges and published by Mr. Sparks. The Decani and Cantoris parts were sung alternately by the two choirs, both uniting in the full passages. The effect, as might be supposed, was peculiarly impressive; and the lovers of Church music present received from the entire performance of the choirs an unwonted gratification.

The Charge of the Bishop was a continuation of that on the Church which he has now delivered in successive portions to several Conventions. As it may be expected to be published, it will be sufficient to remark concerning it, that no previous part of this excellent Charge has been marked by greater ability or received with more evident and general interest—an interest enhanced by its pertinence to some of the questions now discussed within and without the Church. We much mistake if the sentiments which our diocesan expressed, did not find a cordial response in the minds of all, or nearly all, who heard him.

After the Charge was concluded, Bishop Doane proceeded with the Offertory, and Bishop Onderdonk performed the service of the Holy Communion, being aided in the ministration of the elements by his Right Reverend Brother, and the Rev. Drs. Lyell and Berrian. The number of recipients, including the clerical and lay delegates, was very large; and a touching spectacle it was to behold them crowding to the altar to share in their Saviour's feast of love. The *Gloria in Excelsis, Kyrie Eleison*, and *Responses to the Decalogue*, were composed by DR. HODGES, all (except the first) for this occasion. The whole had a most pleasing effect on the audience. The service was concluded by the benediction pronounced by Bishop Doane.

The Convention was then organized, by calling the roll, both of clerical and lay delegates, and by the election of a Secretary. On motion, the vote by ballot was dispensed with, and the Rev. Mr. Haight was re-elected Secretary, with great unanimity. This gentleman reappointed the Rev. Mr. Carder his assistant.

The Convention appeared uncommonly full, but as usual, no business of importance was transacted on the first day. After receiving one or two reports, and the appointment by the President of the customary Committees, the Convention adjourned till Thursday morning at 9 o'clock.

Thursday, 9 A. M. The Convention was opened with the Daily Morning Prayer, read by the Rev. W. L. Johnson, assisted in the lessons by the Rev. Dr. Moore, of Staten Island. The list of the clerical and lay deputies was then called by the Secretary, when 117 of the former order, and nearly 160 of the latter, answered to their names. The minutes of the meeting of yesterday were then read and approved. In accordance with the rule of order, the bishop appointed the Committees of Inspection on the various elections required to be held on the second day of the session. The bishop then read his Annual Address to the Convention, which occupied nearly two hours, and was listened to throughout with undivided and profound attention.

The bishop concluded with a summary of his Episcopal acts during the year; from which it appears that he has travelled in their performance 4,750 miles; that he has ordained 17 Deacons, and 13 Priests; has instituted 4 Rectors; laid the corner-stones of 2 churches; consecrated 6; preached 206 times; administered the Holy Eucharist 82 times; and confirmed 1,540 individuals on 85 occasions. The whole number of clergy in the diocese is 202.

The diocese has never been in a more prosperous condition, both temporal and spiritual. The number of confirmed exceeds that of any former year, even including the period before the division of the diocese. And as an unprecedented fact the bishop stated that, through the Divine mercy, not a death had occurred among the clergy during the entire year.

After the bishop had concluded his deeply interesting address, the Committee on Incorporations reported the names of five new churches which were admitted into union with the Convention. The application of the Free Church of St. Jude, in this city, was at first refused, but on a re-consideration the vote was rescinded, and the application granted. A considerable debate arose on the application of two new churches from Staten Island, objected to by the Committee on the ground of a slight legal informality. A reference was made of these cases to a Committee of five legal gentlemen, who reported favorably, and these also were admitted.

The Convention then went into the annual election for Standing Committee, Delegates to the General Convention, and Supplemental Delegates. This election occupied the remainder of this morning's session.

At the time of the adjournment, only the tellers for the clergy had reported. By votes averaging 95 to 19, the clergy had chosen the tickets for the respective offices named above.

It was understood that there was no choice on the part of the laity on the ticket for Supplemental Delegates. On the others, no report was made by the tellers.

ELECTION OF OFFICERS.

We have no room this week to give the particulars, and can only state in general that in the election of officers, the cause of sound principles was sustained by most triumphant majorities. The old Standing Committee was re-elected, and the Rev. Drs. Brown and Sherwood chosen to fill vacancies in the delegation to the General Convention.

BISHOP'S ADDRESS.

On Thursday morning, after the usual preliminaries, the bishop delivered his Address to a larger and more attentive audience than we ever knew assembled on any previous occasion of the kind. The Address will appear either in whole or in part in our next. At present, we can only say that we have been permitted to publish that portion of the address which refers to Mr. Carey's ordination.

It is well known to you, my brethren, that the ordination just mentioned has been made matter of very extraordinary publicity. The course which this has taken has had connections and bearings which have brought to view important principles whereon I deem it a duty to express to you, and place on record, deliberately formed and conscientious views and convictions.

At the foundation of the whole lies the fact, that when in this ordination, the prescribed call was made on the people for the showing of any impediment or notable crime on account of which either of the persons presented should not be ordained, two presbyters of the diocese, avowedly acting in their capacity as such, read each a written form of objection and protest, charging one of the candidates with unsoundness in the faith. The charge thus preferred had been previously laid before me, fully investigated, and found to be not sustained. This was stated by me to the congregation as the reason why there was no just cause for the delay in ordaining an accused person provided for in the rubric. The solemn service proceeded accordingly, and all the persons presented were ordained. With a strengthened conviction of having acted justly and righteously in this matter, I deem it to be highly proper in itself, and peculiarly demanded by the trying circumstances in which the young brother concerned has been thrown, thus publicly to express my unshaken confidence in him, and to commend him to the confidence and affection of the Church.

As stated above, this case, in the very extraordinary manner in which it has been treated, and from the extensive notoriety which has hence attached to it, has brought to view a variety of important principles which I deem it my duty to notice. In doing this I shall, for obvious reasons, treat them as much as may be in the abstract.

The first point naturally presented to our notice, is the provision of the Ordinal under which this objection was made. What are its true meaning and legitimate operation?

It is confessedly a call upon the *people*. The *clergy*, either personally or by those who, in the due order of the Church, are their regularly constituted representatives, are reasonably supposed to have, in their respective dioceses, sufficient opportunities of becoming acquainted with the characters and qualifications of candidates for orders. Their position as watchmen and stewards of the Lord requires of them that they carefully keep themselves informed, as they may, who are candidates for orders, and what grounds of trust there are in their aptness and meetness for the ministry. Certain of them are personally concerned in testing the sufficiency of those grounds by special examinations; and the publicity given to the admission of candidates ought to be considered by every conscientious clergyman as a call upon him to avail himself of all fitting opportunities of becoming acquainted with their characters and qualifications, and to assist the diocesan, in his peculiar weight of responsibility, by such information in the premises as he may be able to impart. The bishop, therefore, may, by the time the day appointed for ordination arrives, be reasonably supposed to be in possession of whatever his clergy may have to impart respecting the fitness of those expected to be ordained.

In a measureable degree, similar remarks may apply to the laity. It is very gratifying and encouraging to see our laity, especially those of influence in the community, take an interest in the affairs of the Church—the interest, I mean, of uniformly devoted heart and affections, and of solicitude, prayers, and labors of love, growing out of their personal experience and manifestation of the sanctifying influences of that heavenly grace, of the divine imparting of which the Church is God's instrument and agent. I would distinguish this most emphatically from the cases often obtruding themselves, of an unchristian fondness for religious disputation, and a concern for the Church hardly distinguishable from mere indulgence, in another line than those which worldly mindedness usually supplies, of a litigious disposition, a love of opposition, and a desire for distinction in controversy and in troublous agitation. From such concern in religion no good is to be augured except as it may lead better men to more watchfulness, care, and effort for the Church's well being. But when our pious and intelligent laity endeavor to keep themselves informed of the Church's concerns, the publicity necessarily given to the admission of candidates for orders, secures in a good degree *their* watchfulness and care also on this momentous subject, and their opportunity of aiding the proper authorities in attaining to an entirely correct knowledge of those who are in training for the ministry.

It is not to be expected, however, that the laity, or as the Church designates them, "the people," will generally be informed as to the admission, character, and progress of candidates for orders. It therefore seems to have been always a right and prudent custom for the Church to call upon them in some form or other, at the appointed time of ordination, to bear testimony against any one presented for orders before the holy ceremony proceeds. And there is a well known union of the authority of liturgical commentators in favor of interpreting this call upon the *people* as intended for *them* in contradistinction from the *clergy*. I can conceive of no case in which a clergyman can properly avail himself of it except, being present as one of the congregation, not in his clerical capacity, and therefore virtually one of the people, he perceives one presented for orders, in whom he knows of the existence of an impediment or notable crime for which he ought not to be ordered, of which he has not had a previous opportunity of apprising the bishop, and which he has no reason to suppose has been brought to the bishop's knowledge.

All laws are to be construed on the principles of sound common sense, and so as that the good obviously intended to be accomplished by them should neither be defeated nor marred by the understanding of them with which they are executed. The rubric following the call upon the people states the object of the call to be, that the person objected to shall be found clear of the crime charged upon him before he be ordained. If then this has previously been done—if the charge has already been laid before the bishop, and examined by him, and the party found clear of it—it is obviously a case not contemplated by the rubric. The object of the rubric has been gained. The party has been found clear of the charge. There is no law to meet the case, but the holy common law of order, reverence, and silence in public worship. The rising to bring a charge of which the accused has already been found clear, is a violation of this law unsanctioned by any other. Else the solemnities of this peculiarly hallowed portion of our ritual would be in danger of perpetual interruption by the repetition of charges over and over again examined and proved to be unfounded.

My solemn and deliberate consideration of this case calls me to the duty of also viewing this portion of the ordinal in another aspect. The term *protest* has been much applied to the action contemplated by it. I have not been able to see the propriety of it. In this and the few similar passages in the liturgy, the Church seems to act upon the principle simply of aiding the constituted judge in arriving at a correct decision in the matter, not of bringing antagonistic influences to bear upon him, of placing him in an attitude of opposition, or of throwing virtual menaces and public accusation in his way. It would provide him with means for deciding aright, and leave the decision with him. should this be offensive to the Church, her remedy is found, not in so irregular and hurried an arrangement, not in public accusation so obviously subjected to all the malign influences of personal passion and ill-will, but in the regular and orderly subjecting of the offender to the responsibility duly and orderly provided. I object, therefore, to the propriety of action under provisions now before us being shaped or regarded as a protest.

But it may be asked, Will you take entirely from the clergy and people of the Church the privilege of protest when their rights are endangered, and iniquity bears sway in the counsels and acts of those in authority? There *are*—the history of man in every department of his social character evinces that there mournfully have been—extreme cases in which all the ordinary provisions of law are wickedly deprived of their influence for good, and individual and social rights demand the interposition of such law as the emergency renders imperative. Then even resistance, and forced changes in social relations, have been found unavoidable, and submitted to as lesser evils. There may be emergencies when people in reference to their pastors, and pastors and people in reference to their bishops, may have no alternative left, consistent with conscientious duty to the cause of God, but openly to *protest* against the measures of those to whose decisions ordinarily they are bound reverently to submit. It is hard, however, to conceive of this as justifiable save where the process of regular accountability has been found insufficient; and equally hard to view it in any other light than as an extreme measure involving the charge against the party whose acts have elicited the protest, of gross ignorance or palpable unfaithfulness and injustice.

I am also called, in the present connection, to say a word on the subject, much discussed of late, of the responsibility, in their official acts, of the bishops and clergy. It applies also to the laity in the various departments in which they are invested with prerogative and duty in ecclesiastical concerns. Responsibility is undoubtedly as much the law of God's house as it is of the various social and civil connections which He has established among men. On this, however, as on other deeply interesting points, it is of the greatest importance that we bear in mind an essential and fundamental difference between this house of God, His holy Church, and those unions among men which are of a merely secular and civil character. In these, the primary authority rests in a good degree with the individuals composing them, in their primary capacity. They have associated for their common benefit, and to secure that end have each surrendered a portion of original inherent right, and each is, by that right, a judge, with inherent prerogative, as such, to see that his privileges and interests are duly regarded in the operation of the compact, and has his share of the power which is lodged in the body, to dissolve, change, or remodel itself at pleasure.

These principles, with such modifications as are deemed fitting, are incorporated into the civil compact wherever it exists with any recognition of civil freedom. They include the doctrines that the power of the whole is derived from each, and that each is responsible to the whole—doctrines, however, which every form of that compact, guarded with any security against anarchy, sees and practically admits the necessity of qualifying by sound and wholesome regulations.

The Church is a department of the social compact differing from those of a secular and civil character. It has not resulted from men's voluntarily seeking the good which it may impart, or yielding to the necessities which may have driven them into it, by the surrendry by each, for the good of the whole, of immunities and prerogatives naturally his.

The foundation of the Church lies not in man's agreement, but in God's requirement. Nor does man's association in the Church relate to him as a being having rights to be secured or prerogatives to surrender, nor as one who has a high, honorable, and pure moral sense to bring to bear upon the happiness and welfare of the community to which he belongs. The Church is appointed for man as a being weighed down with frailty and corruption, and by his sinfulness shut out from the mercy and exposed to the just anger of his God. It is not a society *formed by him* for the purpose of concentrating and calling into exercise his powers of self-government, and of promoting his own and others' welfare and interests. As God's instrument and agent of mercy, it takes man as a frail, guilty, and helpless being, that he may be thus put in the divinely appointed way of grace and salvation through Jesus Christ. Its powers and prerogatives come directly from heaven. Its human agents, in the accomplishment of the holy and blessed ends of its institution, have their powers and prerogatives from God, and not from men. Indeed, as if to illustrate this holy and heavenly character of the Church, the appointment of such agents was not only independent of the Church, but anterior to its full Christian organization. The ministry was appointed to gather, organize, instruct, and guide the Church, not the Church established with power to employ the ministry. The primary powers of the Church, then, are not diffusive, but concentrated. They are not in the members, but the head. They were committed by the Head to the ministry. In this, however, it is evident to all men diligently reading Holy Scriptures and ancient authors, and thence collecting, from its practical development, the great principles designed to be incorporated into the full ecclesiastical organization, divine sanction is given to qualifications in administering the polity of the Church, which clearly recognize therein an efficient interest given to the subordinate pastoral associates of the chief ministers of Christ's flock, and to the members generally of that holy body. Whatever may be the modifications of this, it is of obvious propriety and importance that we bear in mind this evangelical view of the true theory of Christ's Church. A very valuable consequence of this may, by the divine blessing, be expected to be, my beloved brethren of the clergy and laity, the constant realizing by each of us, in his proper sphere, of the solemn truth that when we engage in the service of the Church of God, we are employed in an agency, not to carry out a human scheme of benevolence or usefulness, not to promote an end deriving value from its popularity or acceptableness with men, not to devise and execute the most ingenious, improved, or ready modes of showing results; but an agency—with reverence and godly fear be it undertaken!—in the accomplishment, by the mighty power of the Holy Ghost, of the exceeding great and precious object whereby God, in the exercise of ineffable mercy, is in Christ Jesus, reconciling the world unto Him. Press we then ever to our hearts the obvious truth, that then only can we expect to be enlightened and efficient agents in this work, when our hearts are controlled, our characters formed, and our lives preserved, by that great principle of evangelical faith which only gives consistency, and in which only we can expect efficiency, in whatever we may do in the cause of the Church.

But my principal object in this course of remark, was to show its bearing on the question of our responsibility as ministers and members of the Church, in what we do simply as such. Is it to the public? I can see no principle on which this can be justly maintained. How is it possible for a body of men held together by no common principles of religion to judge of religious matters? Taking the gospel for our guide, we must see in the Church and the world essentially antagonistic bodies. The Church was formed, not to co-operate with the world, but to oppose it, to attack the wicked principles and practices to which it is in bondage, and to come to no terms with it on any other principles than its entire surrendry of its opposition to the pure and holy spirit of the gospel, and its submission to the rule which Christ through His Church would establish over it for its good. Alas! brethren, I need not ask you whether the world is now such as to afford any confidence of its judging aright in matters pertaining to the kingdom of God. No, surely; and let me affectionately say to both the clergy and laity, ever conscientiously acting upon the principle myself, that for what we do in our several departments of service to the Church, we owe no responsibility to the world; in other words, to the public. From the world we have derived no power. We hold no commission from it. Let us ever, by the grace of God, be careful that in our intercourse with it, we adorn the doctrine of God our Saviour in all things; and then go forward in our Master's work, indifferent, save for its own sake, whether the world is pleased or offended, and indeed looking for the ill-will and opposition from it which that Master and His divine word have prepared us to expect.

In natural connexion with this point, a solemn sense of duty bids me to exhort my diocese, through this its representative body, always to frown upon the bringing of controversies or differences on sacred subjects before the world, through mediums and in ways, whose principal operation may be expected to involve their exposure to the scoffs and jests of unrenewed hearts, the insolence of the ignorant, and the blasphemies and impieties of the profane. Good men, as did apostles, may differ, and differ seriously and even warmly; but surely they should be equally jealous of unnecessarily exposing the things of God to that carnal mind which is radically incapable of spiritual discernment.

But although no responsibility is due from us to the world, or the public, yet is it not due to the *Church* as a body? The view above given of the great principles on which it pleased our Divine Lord to organize His Church, seems clearly to indicate that responsibility therein, in its progress to ultimate right of decision, unlike that in human organizations, is towards concentration, and not diffusion. Power and prerogative in the Church, came from Christ to he first order in the ministry, and thence to the lower orders, and to the brethren or laity of the Church. As the last gave not power or prerogative, it is difficult to conceive how they can demand responsibility to them as of right. From the earliest times, however, the Apostles and elders, and their successors, have very rightly and wisely taken counsel of the brethren in the exercise of their prerogative; and this principle has equally wisely and rightly, in various parts and periods of the Church, led to national and diocesan organizations, which have given distinctive rights and prerogatives to all orders of men in the Church, bishops, clergy, and laity. And I gladly avail myself of this opportunity of repeating the sentiment often expressed, of my conviction, that the particular organization of our branch of the Church, is in admirable adaptation to its peculiar state and position, and well calculated, if thoroughly understood, and properly carried out, to promote order, harmony, and security, and to answer the great spiritual ends for which the Church was established. But I think a careful study of what may be called the genius of that organization, will perceive that the responsibility which it recognizes or provides for, is eminently of the above mentioned concentrative, and not of a diffusive character.

There is nothing which runs at all counter to the great Scripture principle, that the ministers of Christ are responsible to Him through those whom he has invested with authority over them, and these again to their own order in the Church, and both under such regulations, qualifications, and checks, as in sound Christian judgment may, from time to time, be duly and orderly appointed. A practical illustration of the fitness of this, is afforded by the manifold evils attendant on public appeals, especially in matters in which the mass of the members of the Church themselves can hardly be deemed competent to judge. And it should be remembered that a public appeal to the Church, must almost necessarily involve the evils of one to the world.

I should, however, be much misunderstood, if deemed to deny that there may be circumstances demanding a departure from this principle. I refer only to the soundest and safest general rule, from which a regard for good order would seem to require that there be no departure, save where there is the strongest ground for the conviction, that a great evil had better be encountered, than a greater.

I am very certain, my brethren, that I need not remind you of the tenaciousness with which I have uniformly endeavored to adhere to those great Catholic principles, which, revealed in the gospel, have ever been held valuable and important, as incorporated into the evangelical system, by all pure branches of the Church of Christ; nor of the readiness with which I have always thought it incumbent on the Christian minister to defend them; nor of the little regard which I have deemed due to any offence which might thus be given, or loss of popularity that might thus be encountered. Whether these principles have had levelled against them the fulminations of papal tyranny and usurpation, or those of Protestant zeal for erroneous and strange doctrines, contrary to God's word, my devotion to them has strengthened with years, reflection, and experience, and with it my determination, God being my helper, to continue faithful and consistent in that devotion.

But, as you well know, I have never felt it a duty to require those over whom I may have influence or authority, to view all these points exactly as I do. Unity in necessary things is perfectly consistent with tolerance and liberty in others, and certainly with the fullest influence in all things of that indispensable ingredient in an evangelical character, the charity which hopeth all things, suffereth long, and is kind. Nothing is more evident in the history of the Reformed Catholic Church in England and in this country, than that a wide latitude of opinion among its bishops and clergy on points not involving essentials of the catholic faith, is entirely consistent with unity in that faith. Its liturgies and articles have ever been viewed in different lights by men equally conscientiously attached to them, and maintaining with each other both personal and official communion characterized by the truest Christian courtesy and harmony. Tendencies towards extremes in what may be denominated the Catholic, the Calvinistic, and the Arminian views of our standards have always existed without rending our unity or disturbing our harmony. On this principle—strong as are my own preferences in the matter, and fearlessly and honestly as I have endeavored, on all proper occasions, to advance and defend them—I have ever endeavored to act. I have not shrunk from laying fairly before the hundreds of young men who, in a greater or less degree, have pursued their theological studies under my direction, fully and fairly what I believed to be not only the essential principles of the Christian faith, but also all their various bearings, connections, and results, in the great Catholic system which I believed to have been handed down from the days of inspiration. Never, however, have I—and God forbid that I should ever depart from the principle!—felt myself at liberty, nor ever have I had the inclination, to erect my views on these latter points into stern requisitions, without compliance with which I should frustrate the evidently honest, disinterested, and pious desire of well qualified young men to be received into the ministry. Having duly tested their moral, spiritual, and intellectual fitness, and satisfied of their soundness in the essentials of the faith, I have gladly ordained them, most cordially bid them God speed, and done what I could to promote their happiness, interests, and usefulness.

All this I have thought, and doubt not that I shall ever think, the necessary result of that latitude of opinions and views which the Catholic Church has ever allowed to individual mind, and the encroachment on which by the despotic bigotry of Papal anathemas, and the intolerant spirit of Protestant sectarianism, has led to some of the sorest evils which have ever befallen the Christian world.

And on the same principle of conservatism, unity, and Christian charity, I have freely and cordially received clergy on the dismission of brethren in the Episcopacy, who I knew differed widely from me on points which I deemed by no means unimportant. This accustomed token of unity of spirit and the bond of peace will never cease to bless our Church as long as the ancient and well-tried principles of Catholic union prevail, the dictates of Christian courtesy are respected, and the pure and holy affections of the gospel are cherished.

In pursuance of my usual plan of pausing in my details of official acts for the purpose of expressing such views and giving such counsels as seemed to be called for by parts or circumstances related, I have now digressed much more at large than is customary. This has arisen from a solemn conviction of duty to the beloved clergy and people of my charge; and affectionately asking the union of their prayers with mine that a blessing from on high may attend this humble effort to discharge the sacred requirements of office, I proceed in my narrative.

Our Last Page, under the head of "Bishop of Calcutta's fairness of Quotation," furnishes a specimen of the process by which Dr. Pusey is convicted of Popery. The next article, on the present state of the Presbyterian party in the Church of England, compared with its founders, is well worthy of perusal. We have also placed on our last page the correspondence between the Vice Chancellor of Oxford University and Mr. Badeley, in which the former refuses to receive the address—signed by above two hundred members of Convocation, including some of the first names in the kingdom—in regard to Dr. Pusey's suspension.

At the late Commencement of **Columbia College**, on the 26th inst., degrees were conferred in course: viz., of Batchelor of Arts upon *twenty-one* young gentlemen of the late Senior Class; and of Master of Arts upon *eighteen* Alumni of the Institution. The honorary degree of Master of Arts was conferred upon Daniel Stone, Esq., Professor of Ancient Languages in the Western University of Pennsylvania at Pittsburgh. And upon the Rev. John M. Duncan, of the Fayette street Church, Baltimore, the Rev. Edward Y. Higbee, Assistant Minister of Trinity Church, New York city, and the Rev. George E. Hare, Rector of Trinity Church, Princeton, New Jersey, were conferred the honorary degree of Doctor in Divinity.

The Siege of Lichfield has been added by Mr. Sparks to his reprints from Gresley's Works. Visitors to the city will do well to favor Mr. Sparks with a call.

We understand that Dr. Muhlenberg was to sail from England in the Great Western, on September 23d, and is expected to be at St. Paul's College in time to resume his duties at the commencement of the next session of the institution.

On the 7th inst., in Trinity Church, Boston, Mr. Newton E. Marble was admitted to the holy order of Deacons, by Bishop Eastburn.

The Double Witness of the Church. *By the Rev.* William Ingraham Kip, M. A., *Author of "The Lenten Fast."*

> "It may be as well, then, old and trite as the subject is, to say a few words on some of those features of our Church, which bear at once A DOUBLE WITNESS against Rome, on the one hand, or mere Protestant congregations on the other."—*Rev. F. W. Faber.*

New York: D. Appleton & Co., 200 Broadway.
Philadelphia: George S. Appleton, 148 Chesnut street.
1843.

The apt motto from Mr. Faber, explains the design of this work, and we need only add, that the design seems to us very ably and faithfully carried out. We have seen no late work which we would more warmly recommend to such as desire information in regard to the distinctive features of our Church.

The Christian Examiner, Boston, contains a brief review of Dr. Pusey's Sermon, and of "The True Issue," by Drs. Smith and Anthon, from which we make a few extracts:

"We may hereafter go more fully into the merits of some of the questions raised by these pamphlets; at present we can do little more than notice their appearance, as among the tracts of the times. The Sermon of Dr. Pusey, seeing it proved the occasion of the suspension of the learned author from his office as preacher in the Cathedral Church of Christ in Oxford, is the most interesting of these documents.* As a sermon it would deserve no notice, except, perhaps, a rebuke for its rather unusual dulness. It is only because the reader is in search of heretical opinion, that he makes out after one or two failures to master its paragraphs. After having read and digested it, our wonder is not, as it seems to have been with so many, that a good and true Episcopalian should have written or published it, still less, have arrived at the opinions it discloses, but that the Vice Chancellor of Oxford should have committed the blunder of rebuking him for doing so. It would seem as if that dignitary, in taking the step he has, was not very familiar with the fathers of his own Church. Drawing our patristic lore chiefly, not wholly, from the sermon and its appendixes, and the letter to the Bishop of Oxford, nothing can be plainer than that in broaching the opinions contained in the sermon, Dr. Pusey is merely announcing himself a disciple of a host of the most learned, pious, and till now, orthodox archbishops, bishops, and lower dignitaries of the Church. If the names of Archbishop Sharpe, and Wake, of Bishops Wilson, Ken, and Bramhall, and a score of others, are to be cast out as heretical, then may that of Pusey come under the same condemnation, but not before. If the Church is not ready to renounce or defame them, it cannot consistently touch the Oxford professor. They are heretics or true Churchmen together. So with those who in New York have made the attempt to censure Mr. Carey for his Romanism, and so noisily protested against his ordination on that ground. They have taken the same false step with the Vice Chancellor, and seem to have been little aware whom they were charging with tendencies to Rome and Popery, when they levelled their weapons at the candidate. Messrs. Anthon and Smith are clearly wrong; wrong not only in their resistance of the authority they had bound themselves as Churchmen to obey,—and rightly so bound themselves, if their bishop is by divine right and apostolical descent their spiritual father and lord,—but wrong also, in imputing to Mr. Carey, as damnable heresies, opinions held by martyrs and saints without number of their own Church. If our eyes have not been covered by mists and darkness while we have read, few things can be plainer than that the sentence of the Vice Chancellor,—pronounced inconsiderately we suspect,—will be revoked, or reversed by some higher authority, if higher authority there is, and also, that the imitators here of the greater actors there, will quietly withdraw their opposition, and suffer the subject and the strife to go to sleep. This we are persuaded will be the course pursued both in England and in our own country; and in a short time we shall hear of Puseyism only as the rather high high-churchism of some middle-agedreamers, some sincere and devout lovers of Church antiquity, who may adopt opinions and restore practices that indeed look like Romanism, but are in truth nothing more than opinions and practices belonging to pure ages of the ancient Church, and which fathers of the English Church have held time out of mind without imputation cast on their orthodoxy or their Protestantism."

"In the censures heaped without stint by some of the Church on Puseyism, it seems to us," continues the reviewer, "that both in England and in this country, there has been a forgetfulness of the true character and theory of the Church of England, [and of her daughter in America,] the principle of which appears to be to grant the widest possible liberty"—consistent, we add, with the Catholic faith or the voice of the Universal Church.

"If this be correct, a greater mistake could not have been committed by the dignitaries of the Church than to arraign, as they have done, the expression of opinion contained in the Oxford tracts and these publications of Dr. Pusey. They have not only condemned the wisest and best of their own communion by the sentence pronounced against the Oxford heretic, but have departed from the idea of their Church, introducing a principle and practice of interference, which, if the steps already taken be not retraced, will, in its further prosecution, break that ancient institution into a thousand fragments; an event for a time postponed, but sooner or later for a variety of reasons inevitable."

Having quoted largely from Dr. Pusey and his authorities, the reviewer concludes:

"Dr. Pusey defends himself with equal success on the other grounds of accusation, the sufficiency of the Scriptures and authority of the Church, justification, invocation of saints, &c. If any heresy exists, he shows that it belongs to the Church rather than to himself. In the course of his remarks he points out many strong lines and marks of distinction between his opinions and the Doctrine of the Roman Church, as well as reveals those in which Episcopacy and Romanism assimilate. The differences are great as well as the resemblances. The error of the English Church in the present instance has been, as we have intimated, in narrowing down the limits of permitted opinion within her pale, so diminishing her honor as a Catholic Church, and confounding a return to doctrines and usages of the pure, original Church, with a return to doctrines and usages of the proper Roman Church, the Roman Church of the Council of Trent."

---

* There is here, we believe, a slight mistake. Dr. Pusey is suspended from preaching before the University; but as Canon of Christ Church, the Cathedral of the diocese of Oxford, he can preach in the same (though not before the University) until inhibited by the Bishop of Oxford.

For the Churchman.

A BABBLE ABOUT BOOKS, ONCE MORE.

My dear Churchman,—as our friend from "City Point" addresses you, so much more hearty than official "Mr. Editor,"—it is very long since we have babbled together about books! How much these few last years have done for us, in this way, beyond our boldest wish! Learned Mr. Palmer's large work on "the Church;" his graphic sketch of Church history;—why not also his most valuable "Origines Liturgicæ?"—Churton's Church of England; Mr. Newman's six volumes of admirable "Parochial Sermons," in two; Maurice's ingenious and interesting work, "The Kingdom of Christ;" the three volumes of old true-hearted Sutton; Sherlock's "Practical Christian;" Spinckes's book of true devotions; the Bishop of Maryland's perennial stream of timely re-prints, as Ratramn, on the Body and Blood of our Lord; Alexander Knox, on the Eucharistic symbols; (these two most opportune;) and Mr. Palmer's Letters to Dr. Wiseman! I write from memory alone, and, doubtless, with omissions. And, then, the promise: Archdeacon Manning's "Unity of the Church," full of the best thoughts and things; and, (in addition to "Bernard Leslie," a jewel of a book, now out; and "The Forest of Arden," by the same hand;) Mr. Gresley's beautiful "Siege of Lichfield;" and his "Portraiture of an English Churchman;" and Paget's "Tales of the Village," as instructive as they are entertaining; and several of the thoughtful works of Isaac Williams—whose much talked of, and as little read, "Tract" on "Reserve," had it been but rightly named, *as it is, on the reverential way of "communicating religious knowledge,"* would have met with an unbounded welcome. And, then, our own *young* men are at work, bearing zealous testimony to their grateful appreciation of the Church's care for their right education; such as we, their fathers, never knew: as Odenheimer, with his well-aimed and useful little compends, on the Prayer-book, and for Private Devotion; and "The True Catholic no Romanist;" and on Immersion; and Kip's excellent book on Lent, with the promise of another, on "The Witness of the Church"—I wish he had not called it "double;" and Professor Haight's edition, with additions, of Gresley's valuable book on Preaching; and Professor Ogilby, (whose able treatise on Lay Baptism has not been justly appreciated,) with his announcement of a History of the Council of Trent; which, had it been three months earlier, might have saved Col. Webb, and Col. Stone, and Bennett of the Herald, severe convulsions of ignorance. Surely, the press is getting into better hands; and we may hope that the day of Popery-panics is nigh over. *Apropos* to this, the very best thing yet—as who that knows him will not readily believe?—is Dr. Jarvis's pamphlet (of 42 pages) just out, "No Union with Rome!" *There* speaks a man that knows what Popery is!

In acknowledging so much, it seems unreasonable to ask for more. But, to all these, I desire greatly to see added a volume of Sermons by Archdeacon Manning, to which I guaranty the readiest sale that any volume of sermons has met with, in our day. And whoever should cause to be reprinted—say, in one small volume—Bishop Jebb's tract on the Church, as a Witness to the Faith, Mr. Keble's "Primitive Tradition," and Archdeacon Manning's "Rule of Faith," will do a service that will not be soon forgotten. And, on the subject of wants, I will add my earnest desire, that there were some way, in which the valuable pamphlets, which these stirring times continually produce in England, could be read among us. My monthly parcel seldom fails to contain some half a dozen, which I lay by upon the shelf with deep regret that they have no access to my friends and brethren. I should suppose, that a weekly or semi-monthly publication—say, in the form and size of the New World—which should give a selected series of these small works—the product of such hands as Perceval's, and Hook's, and Palmer's, and Gresley's, and Bowdler's,—with the Charges of the Bishops, when of general interest, would have a liberal patronage. A page or two might also be given to Church Intelligence, to keep it "to the time of day." I have several pamphlets lying by me now, occasioned by the scandalous article on Rubrical Observance, in the late Quarterly Review—the opportunity to treat that subject being refused by the Editor, to one of the Church of England's most distinguished ornaments, and given to an ex-Secretary of the Admiralty, a hack in literature, and the companion and legatee of the infamous Marquis of Hertford—which should not be lost to Churchmen here; with whom the Quarterly Review has had a leading influence. "A word to the wise," (among our publishers,) I hope, will prove "sufficient for them." I have only to add, that discrimination among, and selection from, the storm of pamphlets, will require a clear head and strong hand.

Among the announcements of the enterprising Appletons, I am specially pleased to see the "Lyra Apostolica." It has been long and greatly longed for. Many copies are imported. None is ever found among our shops. It will be welcome, and do good. It is perhaps not generally known, that it is composed of contributions to "the British Magazine," when under the direction of its incomparable founder, Hugh James Rose, from the hands, chiefly, of Dr. Pusey, Mr. Newman, Mr. Keble, Mr. Froude, and Mr. Williams. They were originally, and still are, distinguished by letters of the Greek alphabet: α, it is generally understood, representing Dr. Pusey; β, Mr. Froude; γ, Mr. Keble; δ, Mr. Newman; and ζ, Mr. Williams. I do not vouch for this, as by authority; but I believe it to be so; and am quite certain as to Mr. Keble's and Mr. Newman's contributions.—May I ask room for a sample, possessing, from its connection, peculiar interest? Under the general head, "FORGIVENESS," will be found three several pieces. The first, entitled, "The Three Absolutions,"* is by Mr. Keble.

> "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life."

Each morn and eve, the Golden Keys
Are lifted in the sacred hand,
To show the sinner on his knees,
Where Heaven's bright doors wide open stand.

On the dread Altar duly laid
The Golden Keys their witness bear,
That not in vain the Church hath pray'd,
That He, the Life of souls, is there.

Full of the past, all shuddering thought,
Man waits his hour with upward eye—
The Golden Keys in love are brought,
That he may hold by them, and die.

But touch them trembling; for that gold
Proves iron in the unworthy hand;
To close, not ope, the favor'd fold;
To bind, not loose, the lost soul's band.

To this, Mr. Froude replies:—

> "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the waters of life freely."

O Lord, I hear, but can it be
The gracious word was meant for me?
O Lord, I thirst, but who shall tell
The secret of that living well,
By whose waters I may rest,
And slake this lip unblest?

O Lord, I will, but cannot do,
My heart is hard, my faith untrue:
The Spirit and the Bride say, Come,
The eternal ever-blessed Home
Ope'd its portals at my birth,
But I am chained to earth:

The Golden Keys, each eve and morn,
I see them with a heart forlorn,
Lest they should iron prove to me—
O set my heart at liberty.
May I seize what Thou dost give,
Seize tremblingly, and live!

Mr. Keble then rejoins, as follows:—

> "He which testifieth these things saith, Surely, I come quickly."

Fear not: for He hath sworn:
Faithful and True his Name:
The glorious hours are onward borne;
'Tis lit, th' immortal flame;
It glows *around* thee; kneel, and strive, and win,
Daily one living ray—'twill brighter glow *within.*

Yet fear: the time is brief;
The Holy One is near;
And like a spent and withered leaf
In autumn-twilight drear,
Faster each hour, on Time's unslackening gale,
The dreaming world drives on, to where all visions fail.

Surely the time is short:
Endless the task and art
To brighten for the ethereal court
A soiled earth-drudging heart.—
But He, the dread Proclaimer of that hour,
Is pledged to thee in Love, as to thy foes in Power.

His shoulders bear the Key:
He opens: who can close?—
Closes: and who dare open?—He
Thy soul's misgivings knows.
If He come quick, the mightier sure will prove
His Spirit in each breast that timely strives to love.

Then haste Thee, Lord! come down,
Take Thy great Power, and reign!
But frame Thee first a perfect Crown
Of spirits freed from stain,
Souls mortal once, now match'd for evermore,
With the immortal gems that form'd Thy wreath before.

Who in Thy portal wait,
Free of that glorious throng,
Wondering, review their trial-state,
The life that erst seemed long;
Wondering at His deep love, who purg'd so base
And earthly mould so soon for th' undefiled place.

And then, this heart-burst from Mr. Froude, closes the strain:

ΑΜΗΝ ΝΑΙ ΕΡΧΟΥ, ΚΥΡΙΕ ΙΗΣΟΥ.

"Amen: even so; come, Lord Jesus!"

When the whole case is considered, in all its personal relations, I hardly know any thing in modern poetry so affecting. G. W. D.

---

* 1, In the Daily Service; 2, in the Communion; 3, in the Visitation of the Sick.

MARRIED,

At Middletown, Conn., on Tuesday evening, 19th inst., by the Right Rev. T. C. Brownell, D. D., LL. D., the Rev. Edward De Zeng, of Skaneateles, Western New York, to Miss Mary Osborne, eldest daughter of E. A. Russell, Esq., of the former place.

DIED,

On Sunday, the 12th inst., after a short illness, Mr. John Fitch, aged 64 years; for several years past, senior warden of St. Peter's Church, Lithgow, Dutchess county.

CALENDAR.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Tuesday, October 10, Greenburgh, *Westchester County.* 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M. Cold Spring.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Annual Meeting of the New York Bible and Common Prayer Book Society will be held at the Church Depository, on Thursday afternoon next, the 5th inst., at 5½ o'clock—at which time an election will be held for Officers and Managers for the ensuing year.

Wm. H. Bell, Sec.

New York, Sept. 30, 1843.

PROT. EPISCOPAL TRACT SOCIETY.

The Board of Trustess will meet at the Church Depository, on Wednesday afternoon next, the 4th inst., at 5½ o'clock. Pierre E. F. McDonald, Sec.

New York, Sept. 30, 1843.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Sept. 30, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, Sept. 30, 1843.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, September 30, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Sept. 30, 1843. 35 Murray street.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, September 30, 1843.

ACKNOWLEDGMENTS.

JUBILEE COLLEGE, ILLINOIS.

The subscriber, in behalf Bishop Chase, gratefully acknowledges the receipt of the following donation:

From Mrs George Tibbits of St Paul's ch, Troy, $50.

James F. DePeyster,
New York, Sept. 27, 1843. 51 South street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Church of Messiah, Glen's Falls, Rev J A Spooner, $8 17. Zion ch, Louisville, Otsego co, Rev A B Beach, $10. Mrs R Morris, Pelham, annual, $3. Trinity ch, Lansingburgh, Rev A T Twing, $6. Communion collection, Caroline ch, Setauket, Rev Wm Adams, $5. St Peter's ch, Hobart, Rev A H Cornish, $1. A donation from the ladies' society of Christ ch, Rye, Rev P S Chauncey, $20. Rev Wm H Walter, annual, $2. Christ ch, Patterson, Putnam co, Rev A P Smith, $1 50. Christ ch, Balston Spa, Rev D Babcock, $3 15. Total amount, $59 82.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street

New York, September 27, 1843.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, Lansingburgh, Rev A T Twing, $5. Rev Wm H Walter, annual, $1. Christ church, Poughkeepsie, Rev Dr Reed, $10. Christ ch, Patterson, Putnam co, Rev A P Smith, $1 25. St John's ch, Monticello, Rev E K Fowler, $2. Collection at Convention in St Paul's chapel, $100 30. Total amount, $119 55.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, Sept. 27, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th Sept, has received the following contributions:

Monthly offerings of St Mark's ch in the Bowery, per Rev Dr Anthon, $24; monthly offerings of Calvary ch, Brooklyn, $12 13; through W P Hunter, Esq, R A in Savannah, from St John's ch, $45; St Luke's ch, Montpelier, Ga, $7; St Stephen's ch, New York, a member, for missions in this diocese, $30; scholars of the S S of St Peter's ch, Perth Amboy, $3; from E S J, for meeting the October payments, $15; Zion church, Butternuts, Otsego co, N Y, additional, $5; from the charity box of Christ ch, Cooperstown, $5 56; Trinity ch, Lansingburgh, $25; a member of St Peter's church, New York, $50; ladies' missionary association, Trinity ch, Newtown, Ct, $20; Church of the Ascension, New York, from Miss A's scholars, $10; Mrs McKiege of Italy, donation, per Mrs Dr Francis, $2; through C C Trowbridge, Esq, R A in Detroit, monthly collection for September, in St Paul's ch, Detroit, $22 93; missionary box, St Andrew's ch, Ann Arbor, $5. Total, $281 62.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
Sept. 27, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, September 20th:

From Female Chinese Society of Savannah, Geo, towards support of the Rev Dr Boone, $32; Christ ch, Alexandria, D C, for "bread fund," Athens, $30; Mrs Ann Claggett, Alexandria, D C, for chapel at Athens, Greece, $10; Zion ch, Butternuts, per Rev A B Beach, rector, $10; per Ravenel, Stearns & Co, Charleston, S C, St Helena ch, Beaufort, S C, for education of a Greek girl, $60; Montpelier Institute, Ga, for education of a Greek girl, $20; monthly offerings of St Helena ch, for Mesopotamia, $22; from same, for Africa, $3; colored communicants of same, for Africa, $2; Association of St George's ch, New York, for the Promotion of Christianity, per Rev Dr Milnor, $600; Church of the Ascension, New York, by the Rev G T Bedell, rector, as follows, from Miss A's scholars, $15; Mrs L B, $50; for Rev Mr Miles' mission, $65. Total, $854.

F. S. Winston,
Sept. 27, 1843. Acting Treasurer.

BEAVEN'S HELP TO CATECHISING.

JUST published by The General Protestant Episcopal Sunday School Union, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an Introduction of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to
DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

THIS DAY PUBLISHED,
TALES OF THE VILLAGE,

BY the Rev. Francis E. Paget, A. M., Chaplain to the Bishop of Oxford; in 3 neat volumes, 18mo. In this work the author beautifully portrays the contrast of character between the Christian and Infidel; likewise the workings of Church principles as opposed to Romanism and Dissent."

D. APPLETON & CO.,
Sept. 30. 200 Broadway.

WANTED, a Situation, by a middle-aged woman, as NURSE to some respectable family. Has had the care of a Nursery for eight years, and is desirous of employment, in which she would make herself generally useful. She is a member of the Episcopal Church. Please to direct a note (post paid) to S. T., No. 89 Willet-street, or apply in person. Satisfactory reference given and required. Sept. 30—3t$

THIS DAY PUBLISHED,
OF THE IMITATION OF CHRIST;

FOUR books by Thomas A Kempis. One elegantly printed volume, 16mo. $1.

This is the first complete American edition of this celebrated book, which may satisfactorily be compared with the Sacra Privata of Bishop Wilson; to whom also the character of its eminent author may in many respects be compared.

D. APPLETON & CO., Publishers,
Sept. 30. 200 Broadway.

ST. JOHN'S CHURCH, HUNTINGTON, GRAMMAR SCHOOL,
SUFFOLK COUNTY, N. Y.

THE REV. MOSES MARCUS respectfully informs his brethren and friends in the Church, that having taken charge of this ancient parish as its Rector, (which has now ceased to be a missionary station,) in the hope that whilst endeavoring to sustain himself, in part, by scholastic labors, he might be both actively and usefully employed also in his more sacred profession; he has removed his establishment, and receives into his family a limited number of young gentlemen, between the ages of seven and fourteen years, as Boarders.

Mr. Marcus's system of instruction embraces the various branches of Classical, Mathematical, and General Literature, as preparatory either for college or the more active professions of life; his pupils are treated in every respect as members of his own family, educated in the principles of the Church, and attended to with fidelity and care.

Soliciting, therefore, very earnestly, the Church's patronage, Mr. Marcus would further state, that his present residence offers superior advantages, his house is delightfully situated, is apart from the village, and commands every convenience both internally and externally for a school, and that the town of Huntington itself is not only of easy access to New York, either by steamboat or railroad conveyance, but being on the Sound, is remarkable for its delightful scenery, healthfulness and salubrity of climate, and excellent sea bathing.

Terms for the academical year, required to be paid quarterly and in advance, are Two Hundred Dollars; each pupil furnishing his own bed, bedding, &c.

The holidays are regulated by the Festivals of the Church, except the long vacation, which is given in the months of August and September.

References.—The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. Drs. Berrian, Higbee, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Haight, and Price; Dr. Bartlett, Editor of the "Albion," Messrs. Swords, Stanford & Co., and Mr. James A. Sparks, office of the "Churchman," New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Dr. Barry, New Jersey; Dr. Rhinelander, and C. C. Cambrelling, Esq., Churchwardens, and the members of the Vestry of St. John's Church, Huntington.

Further information may be obtained from the Rev. Mr. Marcus, who will be happy to answer any inquiries directed to him on the subject of his school.

Wood's-Mill-House, West-Neck,
Huntington, L. I. Sept. 30—2t$

ORGAN FOR SALE.

A FINE toned Church Organ sufficiently powerful for any moderate sized house of worship. The above Organ has all the moderate improvements, and will be sold cheap for cash.

H. A. LEAMAN, Organ Factory, 36 White street; or, at Lackie's store, 35 White st.
September 30—3t$

ORGAN FOR SALE.

THE superior Organ in superb Gothic Case, now standing in the Chapel of St. Thomas's Hall, Flushing, L. I.; built by George Jardine—10 feet 6 inches wide, 18 feet high, 5 feet 6 inches deep—containing the following stops:—

Open Diapason throughout of unusual scale and volume of tone.
Stop'd Diapason Bass.
Stop'd Diapason Treble.
Principal.
Twelfth.
Fifteenth.
Dulciana Swell.
Flute Swell.
Trumpet Swell.
3 Composition Pedals.
1½ Octave Sub-bass Pedals.

This organ was built expressly for the Chapel of St. Thomas's Hall within three years; and any Church desirous of obtaining a superior organ for far less than its value, an opportunity now offers seldom to be met with. For further particulars inquire of

JAMES A. HOYT, 34 Pine street.
September 30—3t

A HISTORY OF THE PROTESTANT EPISCOPAL CHURCHES IN THE CITY OF NEW YORK;
Embellished with Highly Finished Engravings on Steel of each Church.

PROSPECTUS.

THE undersigned are about to publish in monthly parts the above History, and will issue the first number on or before the beginning of November.

It is the plan and the intention of the Publishers to make this work, in point of typographical appearance and the finish of its engravings, equal, if not superior, to any ever issued by an American press. The printing will be executed in the best possible style, upon paper of a superior quality, and from stereotype plates cast by Charles Hobbs, 111 Fulton street, from new type made expressly for the purpose by Edward Pelouze.

The Historical matter will be derived from authentic and responsible sources, and will be collated and arranged in chronological order by H. M. Onderdonk, and subject to the supervision of the Bishop of the Diocese. The Embellishments will be engraved on steel, by J. N. Gimbrede, and finished in an exquisite and masterly manner.

The whole work will be completed in Twelve or Fourteen numbers, at Twenty-five cents each, payable on delivery. A number will contain *Sixteen Imperial Octavo Pages* and *Two Engravings.*

☞ Subscribers will have the advantage of securing the first impressions from the plates.

☞ *Payments in Advance are Unauthorized by the Publishers.*

H. M. ONDERDONK.
J. N. GIMBREDE.
September 30—3t

This day published,
THE DOUBLE WITNESS OF THE CHURCH.
By the Rev. W. Ingraham Kip, Author of "Lenten Fast."

One elegant volume, 16mo., price $1 25.

Contents.—1. Introductory. Necessity for knowing the reasons why we are Churchmen.
2. Episcopacy proved from Scripture.
3. Episcopacy proved from History.
4. Antiquity and Authority for forms of Prayer.
5. History of our Liturgy.
6. The Church's View of Baptism.
7. The Moral Training of the Church.
8. Popular Objections to the Church.
9. The Church in all ages the keeper of the Truth.
10. Conclusion. The Catholic Churchman.

D. APPLETON & CO.
Publishers, New York,
and GEO. S. APPLETON, Philadelphia.
September 30.

SEXTON. Wanted, by a respectable middle-aged man, a situation as Sexton, or Superintendent to a Burial Ground or Cemetery. The highest testimonials as to character and abilities, will be submitted from eminent clergymen and other gentlemen. Address to A. B., care of Mr. James P. Burr, 90 Walker-street.
September 30—8t$

REV. DR. JARVIS'S ADDRESS,
NO UNION WITH ROME.

AN Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our communion towards the Errors of the present Church of Rome.

By the Rev. Samuel Farmar Jarvis, D.D., LL. D.,
For sale by
JAMES A. SPARKS,
Sept. 30. Churchman's Bookstore, 109 Nassau-st.

NEW CHURCH POEM.
D. APPLETON & CO.,
200 Broadway, New York,

HAVE in press, and will publish on the 15th of October next, a new poem, entitled, Michael Agonistes, or *the Contest of the Spirits: a song of the Church Catholic.* By the Rev. J. W. Brown, A. M., author of "Christmas Bells and other poems," "Julia of Baiæ," "Merchant's Daughter," &c., &c., being the anniversary poem delivered before the Phi Beta Kappa Society in July last, and published under their auspices.

The argument of the poem is as follows:

Part I. Proem—Invocation—Original glory of the Angels—The rebellion of the evil angels—Victory of Michael the Archangel in heaven—The earth becomes the theatre of strife—the evil spirits enthroned and worshipped, in the old idolatries and in the mythology of Greece and Rome—Angelic succors to saints under the old economy—Address to Michael as the representative of the spirit of truth and loyalty, antagonist with the Dragon, the spirit of error, pride, and misrule—Rome, her position and aspect at the birth of the Redeemer—The first great conflict with the Dragon in the Imperial age—The ten persecutions—The holy martyrs—Unity and strength of the Church—Accession of Constantine Augustus—Councils of Nice, Constantinople, Ephesus, and Chalcedon. The victory, and the golden days of rest—The Great Prelates of the East and West.

Part II. The rise of superstition. Address to Michael. The corruptions of the Papacy—The scourge of Mohammedanism—The two witnesses in sackcloth—The angel flying in the midst of heaven—The sword of Michael again displayed—The conflict at the Reformation—The scourge of misrule and schism—The Church of England, her confessors and martyrs—The French Revolution and dawn of the Anti-christian age—The three foul spirits of anarchy, atheism, and superstition—Aspects of the present age—Position and duty of the Church—The angels ministers to the Church in her conflicts with the power of the Dragon—Motives to energy, faithfulness, and zeal—The promises to the Church—Conclusion.

The above will be issued in a beautiful volume, royal 12mo, tastefully bound, at fifty cents per copy.
September 30.

Just Published,
THE SIEGE OF LICHFIELD,

A TALE illustrative of the Great Rebellion. By Rev. W. Gresley, M. A. For sale by
JAMES A. SPARKS,
Sep. 30. Churchman's Bookstore, 109 Nassau-st.

Just Published,

MUTUAL FORBEARANCE recommended in things indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the parish of Hawarden, on the 22d July, 1843, and dedicated to the Rev. Dr. Pusey, by Walter Farquhar Hook, D. D., Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to Her Majesty.

JAMES A. SPARKS,
Sep. 30. Churchman's Bookstore, 109 Nassau-st.

SPINCKES'S MANUAL OF DEVOTION.

THE Churchman's Companion in the Closet, or a Complete Manual of Private Devotions; with a preface by the Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. For sale by
JAMES A. SPARKS,
Sep. 30. Churchman's Bookstore, 109 Nassau-st.

CHAPMAN'S SERMONS,

UPON the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D. For sale by
JAMES A. SPARKS,
Sep. 30. Churchman's Bookstore, 109 Nassau-st.

CHURCHMAN'S LIBRARY.
Published by D. Appleton & Co., 200 Broadway.

THE volumes of this series are highly recommended by the Bishops and Clergy of the Protestant Episcopal Church. The following are now ready, uniform in size and style.

A Complete Manual of Private Devotion; edited by Rev. Mr. Spinckes, $1 00.
The Double Witness of the Church, by the Rev. W. Ingraham Kip, A. M., $1 25.
Disce Vivere—Learn to Live. By Christopher Sutton, D. D. $1.
Disce Mori, Learn to Die. By do. $1.
Meditations on the Holy Sacrament, by do. $1.
The Early English Church; by the Rev. Edward Churton, A. M. $1.
A Discourse concerning Prayer, by the Right Rev. Bp. Patrick. 75 cts.
The Golden Grove; a Manual of Devotion, by Bp. Jeremy Taylor. 50 cts.
Thoughts in Past Years; Poetry, by the author of "The Cathedral." $1 25.
Christmas Bells, and other Poems; by the Rev. J. W. Brown, A. M. 75 cts.
☞ The succeeding volume will be
Of the Imitation of Christ. Four Books, by Thomas a Kempis. First complete American edition.
Sept. 30.

LEARN TO LIVE;
Just Published,

DISCE VIVERE—Learn to Live. Wherein is shown that the Life of Christ is and ought to be an express Pattern for Imitation unto the Life of a Christian. By Christopher Sutton, D. D., author of Disce Mori—Learn to Die, Meditations on the Sacrament, &c.—one elegant volume, 16mo. Price $1.

The above work was written by its author after his "Disce Mori," and before his "Godly Meditations on the Lord's Supper;" and it may be said to come between them also in respect to the depth and seriousness of tone in which it is written. The unusually fervent language of his last work, the Meditations, was suggested by its particularly sacred subject; the "Disce Mori," on the other hand, which was his first, treating on a subject which belongs to natural as well as revealed religion, admitted of reflections derived from a variety of sources besides those which are especially of a Christian and Gospel character. In the work which came next, the "Disce Vivere," he moulded his materials after the manner of A Kempis, into an "Imitatio Christi;" each chapter inculcating some duty, upon the pattern of Him who gave himself to be the Beginning and the End of all perfection.

D. APPLETON & CO.
Sept. 30. Publishers, New York.

NOTICE.—The public are cautioned against paying moneys to CYRENE CLARK, as subscription for the Illustrated Books of Common Prayer and Commentary, as he is not my Agent any longer. He holds an authority from me which I have revoked, and moneys hereafter paid to him will not be credited by me.

H. W. HEWET.

☞ The Gospel Messenger, Utica; Banner of the Cross; Episcopal Recorder; Southern Churchman; Western Observer, at Gambier, Ohio; Christian Witness; and Church Chronicle, will please give the above three insertions and send bills to this office for collection. Sept. 9.—3t

ST. ANN'S HALL, FLUSHING, L. I.
Rev J. F. Schroeder, D. D., Rector.

THE Winter Term of this Hall for the education of young ladies, will open on the second day of October next. The charges per term, for board and tuition, (including washing, fuel, lights, stationary, &c.,) vary from $125 to $160, according to the age and studies of the pupils. Letters of inquiry, addressed to the Rector, may be deposited at No. 20 John street, New York.

Flushing, L. I., Sept. 16, 1843. 3t

ORGAN FOR SALE.

AN ORGAN, with three stops, of fine tone, in mahogany case, may be purchased very low on application to J. A. Sparks, at this office.

The organ may be seen at Mr. Henry Erben's Factory, Centre-street.
September 16—2t

WANTED in a family residing in the vicinity of the city, a respectable middle aged lady, (a member of the Episcopal Church,) capable of educating three children; and, when required, to take the charge of superintending the general concerns of the family.
September 16—3t

PROFESSOR TAPPAN re-opened his School for Young Ladies, 13 Carroll Place, on Thursday, September 7th. Programmes of the course of study, terms, &c., may be obtained of Wiley & Putnam, 160 and Roe Lockwood, No. 411 Broadway.
September 16—1m

CHURCH ALMANAC FOR
1844.

[T]HE Almanac will contain an alphabetical list of the clergy, and will probably be ready for delivery by the meeting of the Convention. For sale at the usual prices of $30 per thousand, $4 per hundred, or 6¼ cents single, at the Church Depository, No. 20 John street.

Thomas C. Butler, Agent
September 9. P. E. Tract Society.

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.
August 26.

From the London Church Intelligencer.

BISHOP OF CALCUTTA'S FAIRNESS OF QUOTATION.

SIR,—I send you an extract from the Bishop of Calcutta's "Metropolitical" Charge, as printed in The Church Intelligencer of the 28th of June, together with the passage from Dr. Pusey's Letter to the Archbishop of Canterbury, to which the bishop refers: it is copied in full, as published in the 2d edition, (pages 11–13,) with the omissions in the bishop's extract underlined; and if the two are printed together, with the omissions in italics, it will be seen at once how far the quotation is fairly made. I do not say with the poet:—

> *Accipe nunc Danaum insidias, et*
> *crimine ab uno*
> *Disce omnes;*

because it is bad logic, and little consistent with charity; but the comparison in this instance may serve as a *caution to inquire before we decide* on such testimony. I am, &c.

ECCLESIÆ AMICUS.

Extract from the Bishop of Calcutta's "Metropolitical" Charge.

"The Church of Rome," says another, "is now partaking of a refreshing dew; it has now a degree of spiritual life and holiness which in our earlier days it had not. It comes to us with a fascinating and imposing form, with our common saints, which modern habits have led many to regard as hers exclusively; with holy truths and practices, which in our recent carelessness were too often disregarded; with unity on truths whereon we are distracted; with discipline which we should find useful for ourselves; with fuller devotions, a ritual which still at some holy seasons sets before the eyes more prominently than our own our Saviour in his life and death for his Church; she has in her monastic institutions a refuge from the weariness and vanities of the world which many sigh after; above all, she comes to us with her prayers; and some of her members, by remembering us at the altar, have drawn men's hearts unto them, and won our sympathy and gratitude in any lawful way wherein we manifest it."*

Extract from a Letter to his Grace the Archbishop of Canterbury, by the Rev. E. B. Pusey, D. D. 1842.

"The Roman Church also has, *in some countries certainly*, partaken of the same refreshing dew as ourselves; *the same hand which has touched us, and bid our sleeping Church 'awake, arise,' has reached her also; our Lord seems to be awakening the several portions of His Church, and even those bodies which have not yet the organization of a Church at once; it may be, that we may all together learn humility, and none boast herself and her imperfections, or think unhumbly of them, when she sees the like grace given to others, whose imperfections, as not being her own, she has no difficulty in descrying. However, whatever momentary difficulties it may give rise to, we must acknowledge thankfully, that in England the Roman Communion has, amidst its sad errors from which it will not part,* a degree of life and holiness which in our earlier days it had not. *And this, perhaps, not least through an infusion of members of our own, who, in better times, would have remained, blessed and a blessing, within her. She has now for many years exhibited her peculiar system in a modified form, the most calculated to win those who know not the treasures stored up for them in their own Church. She stands too often in advantageous contrast, not with our Church as she would be, did we realize her gifts and avail ourselves of the privileges lodged in her; but with her condition, such as, through our sins and negligences, she has mostly become; and out of which she is beginning to be restored. The temptation comes not to those formed in the holy round of her daily devotions, and humbled by her tones of penitence, but to those who, through our carelessness, have been unformed, untrained, uninstructed, or, at least, are unacquainted with her true principles, the grounds of her claims, the virtue imparted through her. And to these, the Roman Communion, as at present seen in this country,* does come in a fascinating and imposing form. She comes to us with our common saints, which modern habits have led many *wrongly* to regard as hers exclusively; with holy truths and practices, which in our recent carelessness are too often disregarded *or neglected, or even spoken against amongst ourselves;* with unity, on truths, whereon we are distracted; (*although, alas! upon doctrines and practices also which are not true nor holy;*) with discipline, which we should find useful for ourselves, *and which has been neglected among us;* with fuller devotions, *works of practical wisdom or of purified and kindled love;* a ritual which (*though withdrawn mostly from the laity*) still in *itself* at some holy seasons sets before the eyes more prominently than our own, our Saviour in His Life and Death for His Church, *or which utters more distinctly some truths, which the sins of the Church caused to be more veiled among ourselves; or she points to a communion of saints, in which we profess our belief, but of which little is heard among us, now that even the prayer for the Church Militant, for the most part, practically forms no part of our weekly service;* she has, in her monastic institutions, a refuge from the weariness and vanities of the world, *and a means of higher perfection to individuals,* which many sigh after, *and which might be revived in a primitive form, but which as yet we have not; in her small communion in this country, she is not pressed on all sides by the spiritual wants of her children as we are, which hinder, perhaps, from noble enterprise in God's service, some who might otherwise have essayed it; still she does erect among us edifices to His glory, with which, notwithstanding the ample means at the command of our people, we have but a little, here and there, in this day, to compare.* Above all, she comes to us with her prayers; and some of her members, by remembering us at the altar, *and night and day in the holy week,* have drawn men's hearts unto them and won our sympathy and gratitude, in any lawful way wherein we may manifest it."

P. S. It should be borne in mind, that in this passage, Dr. Pusey is speaking of the temptations to which, in the present state of things, the young or susceptible may be exposed to forsake our own communion for that of Rome, temptations to which "it would be sinful to yield." He declares in the subsequent pages that "it is cause of thankfulness to see that there is nothing which ought in all this to shake the steadfastness of a well-balanced and humble mind." Our duty to our own Church and its privileges and blessings are then set forth in powerful and affecting language, and the errors and "corrupting leaven" of the Church of Rome spoken of in such a way as to have rendered it impossible, one would have hoped, for any candid and pious reader to misunderstand or misrepresent Dr. Pusey's sentiments. The whole context should be read by every one who desires to form a correct notion of the objects of the writer—such an one cannot, I am persuaded, rise from the perusal without confessing that the pages to which reference is made, from the 7th to the 19th, contain words of solemn warning against the allurements which might draw the hearts of some from their own "godly heritage," and of encouragement to cherish a deeper love for what God has given us within our Church, and a more anxious desire to live more consistently with the privileges and holiness which she sets before us.

---

* See Dr. Pusey's letter to the Archbishop, 1842.

From the English Churchman.

We regard with the utmost pity and regret the proceedings and position of the so-called Evangelical, or, as we would rather denominate them, the Presbyterian section of the Church of England. We doubt not but that, could Cecil, Milner, Venn, and the other presumed founders of their school of theology, rise from their graves and behold the conceit, the bitterness, the exclusiveness, the sectarian animosity of their pretended followers and admirers, their hearts would sink within them, or burn with indignation and amazement at what is now carried on in their name. Defective as was the religious system, and manifold as were the short comings of those excellent men whom we have named, yet there is no one who has ever perused their writings who can deny that they were in advance of their time, and possessed a spirituality and vitality in faith and practice, which the fashionable theology of the day wholly lacked. They were the legitimate precursors of Catholic Churchmen of the present day, and we have never doubted that, had they lived a few years later, they would have been found among the allies of what have been erroneously designated as High Church, but what we would simply call Church principles; in fact, many of their descendants are so.

Bent upon bettering the condition of the Church, they even abstained from forming parties within it. Aware that "Evangelical religious communities were far gone in the vicious extreme of schism," they ever advocated adherence to the formularies of the Prayer-book and the directions of the rubric as the only apparent point of union; they were the first who pointed out the necessity of more frequent public prayers and celebration of the Eucharist. Many of them practised public catechising and baptizing, and it must never be forgotten that it was one of them who boldly enunciated the long-forgotten fact, that the Church Catholic was visible, and had a history, and who pointed out to the Erastians and Nonconformists of his day, the writings of the Fathers and the practice of the primitive Church as the true witness to apostolic truth. Conscious that they were but beginning the work of reformation in the Church, they were strictly obedient to authority, and ever abstained from the vituperation of others. We believe that Venn, or Cecil, or Basil Woodd, would as soon have professed themselves Mohammedans as put their hands to or countenanced addresses rudely reproaching their bishop for recommending a stricter adherence to the ancient and authorized observances and rules of the Church of England. We are confident that they would never have habitually gloated over the columns of a newspaper whose vile task it has been, for some years past, under the mask of a zeal for pure religion, habitually to garble and misrepresent all statements of Catholic doctrine, and to play the part of the "Accuser of the brethren," by systematically collecting and propagating every worthless slander and base calumny which may have been invented to blacken the character of a number of learned and pious divines, of whom the age is, indeed, not worthy. Never, for the sake of creating a prejudice against those who differed from them, would they have endeavored to fix opprobrious nicknames on their fellow Churchmen, or convened assemblies of laymen, puffed up with spiritual pride and heated with bigotry, without authority, to denounce and revile a large portion of the ordained ministers and dignitaries of their own communion. "What mean," they would have demanded, "these your simoniacal conspiracies for the purchase of livings, these privately-circulated declarations of faith above and beyond what the Church has given us, these shibboleths of party, this distrust of the bishops who have the rule over you and whose faith ye are to follow, this savage intolerance, these bitter words, this hatred, this judging of others, these divisions; are yet not indeed yourselves carnal?"

Such, we are convinced, would have been the sentiments of the excellent men to whom we allude, had they survived to witness the present controversies amongst us. We will illustrate our meaning by a statement of some circumstances of recent occurrence, which put in a forcible point of view the narrowness of mind and the uncatholic and sectarian temper of those who would arrogate to themselves solely the title of Evangelical Christians.

In a remote and wild spot in Buckinghamshire, called Haslemere, which lies evenly between the parishes of High Wycombe, Penn, and Hughendon, has existed for some time past a considerable population a long distance from any church, without schools, and in a state of comparative barbarism. About three years since, a well-meaning, but, as it afterwards appeared, a most misguided individual, originated a subscription towards building a church there, promising that, if a certain amount was raised, she herself would contribute liberally. A sum of about £600 was realized, which the lady alluded to invested in the hands of trustees, of whom Lord Wriothesley Russell was one, with two others of congenial sentiments; but she herself, from family misfortunes, was unable to give more than a very small sum. The clergymen of the three above named parishes were applied to, and exerted themselves so effectually, that in a short time the subscriptions amounted to £1400, which, in an unguarded moment, was all paid into the hands of the before-named trustees. An endowment was of course necessary, and at this conjuncture, (honor be to their names!) three members of the University of Oxford stepped forward and offered, at their own expense, to build a handsome church, provided only the nomination was placed in the hands of the diocesan, the Bishop of Lincoln, the previous subscriptions being appropriated towards an endowment fund. Will it be believed that this generous offer, which would have secured the aid of the Incorporated Society, and the success of the plan, was utterly rejected, because, forsooth, the bishop could not be depended on for appointing a person of sufficiently "clear views." We would only stop here to inquire whether it was really the glory of God, and the good of his Church, or the promotion of their own private and selfish notions and predilections which was the object of these individuals in daring to reject so noble a gift to the honor of the Almighty? It should be stated that the original subscriptions were given with the understanding that the lady alluded to should have the first presentation, as the originator of the plan, and the bishop the future right of nomination. Time wore on, no more money was forthcoming, the Church Building and Diocesan Societies refused to contribute unless under the usual conditions that the bishop should present. The trustees and the lady refused to yield, although the bishop offered to appoint any person they should nominate, and the souls at Haslemere continued perishing for lack of knowledge, when the following notable scheme was broached:—Lord Wriothesley Russell offered to give an additional £900 on condition that the nomination was for ever vested in the rector of Chenies, a distant parish, he himself at present filling that character, and the advowson of that rectory belonging to the Bedford family! thus proposing at once to throw over the claims of the bishop, and of the clergy of the three parishes in which the district is situate, and to outrage the wishes and intentions of most of the subscribers, in order that the proposed chapelry might, without fail, now and for the future, be inoculated with the true Presbyterian and Calvinistic leaven.

Certainly Lord Wriothesley (of whom we had hoped better things) has hit upon a cheap method of purchasing a living, and of increasing the patronage of his family; but, save and except the ingenuity of this part of the proposal, (which the trustees mean to carry into effect, unless they shall be prevented by a Chancery suit,) we must say that we never heard of a transaction which, in every single feature, so completely bears the stamp of exclusive sectarianism, and would throw over all pretence of obedience to authority, all regard to ecclesiastical rule and order, all deference to Church principles, and, we will add, all the mutual love and forbearance which should exist between members of the same portion of the communion of saints, in order to force upon this unfortunate district the dogmas of a particular school.

Can that be a genuine zeal for the house of God which is now permitting hundreds to remain in ignorance and irreligion, because it cannot arbitrarily carry out its own contrivances, in its own peculiar and self-pleasing mode? We fear not.

We need not do more than call the attention of our readers to the excommunication of the Rev. Sir William Dunbar, given in our Postscript of last week. It is impossible to estimate too highly the value of such a document in the present state of the Church. High honor to the prelate who has had the courage to vindicate the laws of the Church! We trust that his lordship's example will not be lost on this side of the Tweed. We commend it more especially to the attention of our own diocesan, when the Hon. and Rev. Baptist Noel returns from his present preaching tour among the Scottish Presbyterians. —*Ib.*

A MEMORIAL: the Doctrine of the Cross exhibited in the Faith and Patience of a humble follower of Christ. London: Burns. 1843.

In the opinion of dissenters, and even of a few Churchmen, it is considered a matter of reproach to our Church, that we have so few narratives of "God's dealings" with individuals of our communion; so few descriptions of "deathbed scenes," compared with those published by dissenters, who manage to furnish the public with at least half a dozen "lives and deaths" of "saints" every month in the year. The sober Churchman well knows how to account for this; he knows that the true saint shrinks from these exhibitions, and is content to "let his light so shine before men that they may see his good works, and glorify," not himself, but "his Father in heaven." It is therefore only some extraordinary case which can induce the chastened, self-denying son of the Church to draw aside the veil which should generally screen from public gaze the inner workings of the soul.

The narrative before us is compiled in perfect harmony with these remarks. Enough is shown to inflame the dormant feelings of the sluggish, and not more than is consistent with the reserve and modesty of the most humble of God's saints. Although it is composed principally of extracts from private letters and diurnal memoranda, these are connected by observations of the compiler, which exhibit a rare unison of sentiment, temper and feeling, with those of the deceased, and we may add, with those of the Church Catholic.

The subject of this "Memorial" was by birth and education, and for some years of her mature life, a Quakeress, and the narrative exhibits a most interesting account of the gradual influence of Catholic truth in overcoming obstacles which at first sight would appear insurmountable. Her struggles too with beloved friends, with a sickly constitution, with occasional illness of a serious nature, which eventually terminated fatally, in the prime of life—all this is depicted with a godly simplicity, an earnest piety, and a refined and chaste elegance, which render this volume a most delightful and valuable addition to the literature of the Church.—*Ib.*

From the English Churchman, August 24.

OXFORD, August 19, 1843.

The following is the Address to the Vice Chancellor, with the signatures attached, to which allusion was made in a recent number of The English Churchman; and subjoined is the correspondence which has taken place with the Vice Chancellor upon the subject.

To the Rev. the Vice Chancellor of the University of Oxford.

We, the undersigned non-resident members of convocation, beg leave respectfully to express our serious regret at the course which you have adopted with reference to Dr. Pusey's sermon.

We deprecate that construction of the statute under which Dr. Pusey has been condemned, which, contrary to the general principles of justice, subjects a person to penalties without affording him the means of explanation or defence; and we think that the interests of the Church and of the University require, that when a sermon is judged unsound, the points in which its unsoundness consists should be distinctly stated, if the condemnation of it is intended to operate either as a caution to other preachers, or as a check to the reception of doctrines supposed to be erroneous.

[We omit the names.]

Temple, London, July 28, 1843.

Rev. Sir,—I beg leave to inform you, that I am instrusted with an address to you, which has been signed by several non-resident members of convocation, respecting the proceedings which you have lately adopted against the Rev. Dr. Pusey, and I shall be obliged if you will have the goodness to apprize me when and in what manner it will be convenient to you to receive it.

I have the honor to be, Rev. Sir, your most obedient servant,

EDWARD BADELEY.

The Rev. the Vice Chancellor, &c.

St. John's College, Oxford, July 29, 1843.

Sir,—I shall be at home on Tuesday and Wednesday next throughout the day, and I shall be ready to receive you or any other gentlemen who may call upon me with the address to which your letter has reference. But as you do not furnish me with the authority under which you act, and moreover give me no intimation as to the contents of the document, I cannot pledge myself to any other course respecting it than that which will insure to it a careful consideration; and I beg that you will not infer from my consenting to receive you that I consent also to receive the address.

I have the honor to be, Sir, your faithful servant,

P. WYNTER, V. C.

E. Badeley, Esq.

Temple, July 31, 1843.

Rev. Sir,—I beg to acknowledge the favor of your letter, which reached me this morning. As you have expressed some doubt respecting your consent to receive the address on which I took the liberty of writing to you on Saturday, and the only object which I and the other gentlemen who will accompany me, have in going to Oxford, is to place that address in your hands, I beg leave to enclose a copy of it, that you may be apprised of its contents. It has been signed by upwards of 230 non-resident members of convocation, on whose behalf it is to be presented to you. Should you refuse to receive it, I shall be obliged by your informing me of such refusal without delay, that we may be spared an useless journey. If you consent to receive it, and it be equally agreeable to you that it be transmitted by the post, as that it be presented by us in person, it will be more convenient to us to forward it to you by that conveyance. But if you desire our attendance, we shall be happy to wait upon you, either on Wednesday next, or any other day during the week which you will have the goodness to appoint.

I have the honor to be, Rev. Sir, your most obedient servant,

EDWARD BADELEY.

The Rev. the Vice Chancellor of Oxford, &c.

St. John's College, Oxford, Aug. 1, 1843.

Sir,—I have to acknowledge your letter of yesterday's date with a copy of the address, which you inform me has been entrusted to your care in order to its being presented to me.

After the address shall have reached my hands, I shall be enabled to tell you whether I will receive it or not.

I should not wish to put you to the trouble of coming down to Oxford, if transmitting the address by the post would answer your purpose.

I remain, Sir, your faithful servant,

P. WYNTER, V. C.

E. Badeley, Esq.

Temple, August 2, 1843.

Rev. Sir,—Under the permission contained in your letter, with which I was favored this morning, I have the honor of transmitting to you the address which was the subject of my former communications, with a transcript of the signatures of those persons who have directed their names to be affixed to it. As the copy which I forwarded to you on Monday was a correct one, and I can discover nothing objectionable in the contents, I take the liberty of requesting, that in the event of your refusing to receive this address, you will have the goodness to favor me with your reasons for so refusing, and they will then be communicated to the various persons who, like myself, are anxious to convey to you this expression of their opinion.

I have the honor to be, Rev. Sir, your most obedient servant,

EDWARD BADELEY.

St. John's College, Oxford, August 4, 1843.

Sir,—The address, which, as you informed me, you were commissioned to present to me, reached me by yesterday's post; I return it to you by the hands of my bedel.

When a document of a similar nature upon the same subject was some time since presented to me, I was induced, from respect for the presumed motives of those who signed it, not only to receive it, but to state the ground on which I felt myself precluded from complying with the request which it contained. But the paper which you have transmitted to me presents itself under very different circumstances, and demands from me a different course of procedure.

In whatever point of view I feel myself at liberty to regard it, whether as addressed to me in my individual or my official capacity, it is deserving of the strongest censure.

In the former case, it imputes to me, by implication, that in a matter wherein every thoughtful man occupying my position would most deeply feel its painful responsibilities, I have acted without due deliberation, and am capable of being influenced by many to concede that which I have already denied to a few. Assuming it to be addressed to me in my public capacity, a graver character attaches to it. If it be not altogether nugatory, then is it an unbecoming and unstatutable attempt to overawe the Resident Governor of the University in the execution of his office.

In either case, I refuse to receive it, and I hold it to be my duty to admonish those who may have hastily signed it, while I warn others who may have been active in promoting it, to have a more careful regard to the oaths by which they bound themselves upon admission to their several degrees; this act of theirs having a direct tendency to foment, if not create divisions in the University, to disturb its peace, and interfere with its orderly government.

I am, Sir, your faithful humble servant,

P. WYNTER, V. C.

E. Badeley, Esq., M. A.

Temple, August 5, 1843.

Rev. Sir,—Your bedel delivered to me last evening the address which I had the honor of forwarding to you on Wednesday, and your letter, in which you state that you "refuse to receive it, and regard it as deserving of the strongest censure."

Upon the course which you have thus thought it proper to adopt, I forbear to make any comments; but with regard to the address, I must be permitted to say, that of all the persons who have seen it, you, I believe, are the only one who has discovered in it anything inconsistent with that respect which is due to your character and office; while on behalf of myself and the other gentlemen who signed it, I entirely disclaim all intention of giving you offence, or of exciting those feelings which your letter indicates. That you should suppose that the address is applicable to you in your individual, rather than in your official, capacity, surprises me not a little, as it contains no reference to you except in your official capacity, and relates exclusively to an act which you could only perform as Vice Chancellor.

In that capacity I consider myself entitled, as an independent member of convocation, to address you upon a subject in which the interests of the University are very deeply concerned; and, while I claim for the signers of this memorial the credit of at least as conscientious a regard for our oaths as, I doubt not, is felt by those who have been instrumental to the proceedings which occasioned it, I must assure you that "to foment divisions in the University, to disturb its peace, or to interfere with its orderly government," is not its object, nor, I would hope, its tendency—an imputation from which I should have thought that the high station and character of many of those whose respected names it bears might fairly have protected it.

And whether it now remains in your hand, or in the hands of its authors, its real intention has been effected, as it has conveyed to you the opinion of a large number of the members of convocation upon a question of painful interest, and of the last importance.

I have the honor to be, Rev. Sir, your most obedient humble servant,

EDWARD BADELEY.

The Rev. the Vice Chancellor of Oxford, &c.

Southend, August 8, 1843.

Sir,—I beg to acknowledge your letter of the 5th instant, addressed to me at Oxford.

I remain, Sir, your faithful humble servant,

P. WYNTER, Vice Chancellor.

E. Badeley, Esq.

Temple, August 14, 1843.

Reverend Sir,—As the address which you have refused to receive is about to be published in the newspapers, with the names of those persons who signed it, I beg leave to inform you that I propose to publish at the same time and in the same manner, the correspondence which has passed between us. To this I presume that you can have no objection, as the correspondence is of an official character, and your letter of the 4th of August is intended, not for one only, but for all the parties to the address, to many of whom it is almost impossible to communicate its contents except through the medium of the newspapers.

I have the honor to be, Reverend Sir, your most obedient humble servant,

EDWARD BADELEY.

The Rev. the Vice Chancellor of Oxford, &c.

TRINITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

TEACHER.

A GENTLEMAN who has had many years experience in teaching, both in schools and private families, has some hours at his disposal which he would be happy to devote to the instruction of pupils, in schools in the city, or at the residences of his patrons. The most satisfactory references can be furnished. Address, "F. T.," at the office of the Churchman, 109 Nassau street, up stairs. Sept. 9—2t

WANTED TO PURCHASE.

A GOOD Second-hand Piano Forte, for which a fair price will be given. Address a immediately, "Piano," care of James A. Sparks, 109 Nassau street. September 9—2t

SCHOOL,
NEW HAVEN, CONN.

THE WINTER TERM of the Misses Edwards' Boarding and Day School for Young Ladies will commence on Wednesday, the 27th of September.

New Haven, September 9, 1843. 6t$

PRIVATE TUITION.

A PRESBYTER of the Church in the United States, and M. A. of Columbia College, N. Y., having just returned from Europe, is desirous of a few pupils, either Young Gentlemen or Ladies, to instruct in the Classics or English Literature, either at his own house or at the residences of his pupils.

Address No. 222 Twenty-second-street, or No. 576 Broome-sstreet.

REFERENCES.

Right Rev. Bishop Benjamin T. Onderdonk.
" " " Whittingham.
" " " Eastburn.

Rev. Dr. Berrian.	Prof. Chas. Anthon, LL. D.
" " Taylor.	Dr. John Stearns.
" " Anthon.	Curtis Bolton, Esq.
" " Smith.	Louis Loutrel, Esq.
" " M'Vickar.	Thomas C. Butler, Esq.
" " Turner.	George T. Strong, Esq.
" " Wilson.	
" J. M. Forbes.	
" B. I. Haight.	

July 8—3m

REV. J. F. MESSENGER'S CLASSICAL SCHOOL,

Corner of Clinton and Pacific streets, Brooklyn.

THIS School will re-open on the 1st day of September. Punctual attendance of the pupils is requested.

The course of instruction in this institution is full and thorough; embracing the English, Classical, Mathematical and Scientific branches. Strict attention is paid to the formation of the moral as well as intellectual character of pupils. The first Masters are employed in the several departments, under the constant personal supervision of the Principal. The mode of instruction hitherto attended with so great success will be contined. The limited number of six pupils will be received into the Principal's family, and enjoy the advantages of the School with the care of a parent. The location is healthy, in the delightful neighborhood of the South Ferry, and affords a desirable opening for those wishing to have their children within ready access, and yet removed from the city.

Circulars containing terms, and further details, may be had at the office of the Churchman. Aug. 31.

WASHINGTON COLLEGE.

THE Fall Term of this Institution will commence on Thursday, the 21st day of September next, at which time students who propose to enter at the beginning of the collegiate year, should present themselves for examination. The requisites for admission are the same as in the other colleges of New England.

Washington College was founded under the auspices of Bishop Brownell, and chartered by the Legislature of Connecticut in 1824. The first class was graduated in 1827. It now numbers 247 alumni, 80 of whom are clergymen, and between 20 and 30 now candidates for orders. It is strictly a Church Institution; the members of the Faculty and of the Board of Trustees being all Churchmen. The course of study is as extensive and as thorough as in any of the northern colleges. It has a well selected library, and a chemical and philosophical apparatus, amply sufficient for all the purposes of instruction. There are three terms in the year.

The expenses are—for tuition, $11 per term; room rent, $3 50; servants' hire, use of library, &c., $3; board, from $1 50 to $2 25 per week.

The whole expense of a student during term time, exclusive of clothing, need not exceed $175 per annum. With strict economy, a less sum will suffice.

Washington College, Aug. 19, 1843 6t$

THE TRUE CATHOLIC: REFORMED, PROTESTANT, AND FREE.

EDITED BY
MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH,
with the approbation of the Bishop of Maryland.

PUBLISHED MONTHLY, in large octavo, 48 closely printed pages, each number. Terms, $2 50 a year, payable in advance.

The first number was issued on the 1st of May which, with the subsequent numbers, will be furnished to new subscribers.

All postmasters are authorized by law to frank letters, free of postage, with money enclosed for this magazine. A gold piece of $2 50, carefully secured under the seal, is a convenient remittance for one year's subscription. Address, (free of postage,)

JOSEPH ROBINSON, Publisher,
No. 110 Baltimore street, Baltimore.

August 12. 2M

ORGAN MANUFACTORY.
ANTHONY-STREET, NEW YORK.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards. Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE,
Organ Builder.

May 27—yly

J. A. SPARKS, 109 Nassau street, has on hand a few copies of the Rev. Mr. Haight's Sermons, preached in 1841, on the Holy Scriptures, and the Unity of the Church. Price 12½ cents. August 5.

TEACHER WANTED.

AN election for Principal of the All Saints' Academy, (in All Saints' Parish, Waccamaw, South Carolina,) will be made in December, the close of the present term, when the resignation of C. W. Crouch, Esq., agreeably to notice, will take effect. The Academy will re-open on Monday, January 8, 1844.

Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.

For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.

R. F. W. ALLSTON,
T. PINCKNEY ALSTON,
JOHN D. MAGILL,
Trustees.

July 15—tN1.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

PARISH LIBRARY, 13 vols—viz:

VOL. 1, Leslie and West.
Vol. 2, Sumner on Preaching.
Vol. 3, Jewell's Apology.
4, Clement's Epistles.
5, Gibson's Letters.
6, Sherlock's Discourses.
7, Sumner on Matthew and Mark.
8, and 9, Works on Episcopacy.
10, Jebb's Kempis.
11, Walton's Lives.
12. Burnett's Lives.
13. Sumner on St. Luke. Fresh bound in cloth, $8.

J. A. SPARKS,
Churchman's Bookstore,
109 Nassau-street.

May 27.

PUBLISHED AND FOR SALE BY THE
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,
DEPOSITORY, No. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, perhundred,		$3 00
Prot Epis S S Book, No. 1, per hundred,		1 38
" " " 2, "		1 75
" " " 3, "		2 00
" " " 4, "		5 00
Questions on the S S Books,	"	5 00
Catechism No. 1, (Scripture Catechism,) per hun.		1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	5 00
Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers,	"	10 00
Manual of Short Prayers for Children,	"	1 75
Harmony of the Creeds,	"	2 25
Questions on the Book of Common Prayer,	"	2 25
Collects from the Prayer Book,	"	2 00
Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects,	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers,	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
Vol. 2, New do	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50

A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 76 vols. 18mo.—nett price 20 cents each.

THE SAME, bound in 1̣9 volumes of various prices.—Total, $18 90 nett.

The CHILDREN'S MAGAZINE, bound in 28 volumes of 144 pages each, price for the set, $5 80 nett.

The JUVENILE LIBRARY, 6 vols. 32mo.—price for the set, 85 cents nett.

Address all orders for Books, and all remittances, to

DANIEL DANA, Jr., Agent,
Church Depository, 20 John st.

New York, March 18, 1843.

THE CHURCHMAN,
EDITED BY
THE REV. SAMUEL SEABURY, D. D.,
And under the General Direction and Supervision of
THE BISHOP OF THE DIOCESE OF NEW YORK,
of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
109 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor*, and letters on business to the *Publisher*.

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid, unless at the option of the proprietor.

AGENTS.

Rev. Charles Burroughs, D.D. George M. Marsh,	Portsmouth, N. H.
Charles Stimpson,	Boston, Mass.
Samuel R. Slack,	East Cambridge, "
Burnett & Blodget,	Providence, R. I.
David Le Favour,	Pawtucket, "
G. G Smith,	St. Albans, Vt.
Rev. Josiah Perry,	Brandon, "
Croswell & Jewett, Booksellers,	New Haven, "
Henry S. Parsons,	Hartford, "
W. C. Little, Esq.	Albany, N. Y.
Charles B. Pinckney,	Catskill, "
Stephen P. Nash, Esq.	Saratoga Springs, "
A. A. Van Voorst,	Schenectady, "
Young & Hart,	Troy, "
Alexander Walsh, Esq (gratis)	Lansingburgh, "
Ebenezer C. Arnold,	Poughkeepsie, "
William Purdy	Newburgh, "
Thomas C. Miller,	Auburn, "
Dr. A. F. Dodge,	Geneva, "
Isaiah Tiffany,	Utica, "
J. F. Hutchinson, Esq. P. M.	Watertown, "
A. B. Watson,	Unadilla, "
Henry Adriance,	Oswega, "
W. B. & C. E. Peck, Booksellers,	Buffalo, "
D. L. Farnam, Esq.	Fayetteville, "
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia
George S. Appleton, Bookseller, 148 Chestnut-st,	Philadelphia.
H. J. Terry, Esq.	Newcastle, Del.
Knight & Colburn,	Baltimore, Md
J. Biscoe, Post Office,	Chaptico, "
Wm. W. Johnston, Esq., P. M.	Princess Ann, "
Bell & Entwistle,	Alexandria, D. C.
George Rowland Esq.,	Norfolk, Va.
Joseph Gill,	Richmond, "
A. A. Brown, Esq.	Wilmington, N. C.
A. E. Miller,	Charleston, S. C.
G. McLaughlin,	Augusta, Ga
Solomon K. Grant,	Louisville, Ky.
William Jucho,	Lexington, "
Arius Nye,	Marietta, Ohio
Lewis Handerson,	Cleveland, "
Henry H. Hoffman, Post Office,	Quincy, Ill.
John H. Kenzie, Esq.	Chicago, "
P. E. Demill, Esq.	Jackson, Michigan.
Rev. E. O. Hodgkin,	Homer, "
David H. Armstrong,	St. Louis, Mo.
Brevoort Butler,	Natchez, Miss.
Joseph H. Graham, bookseller,	Halifax, N. S.